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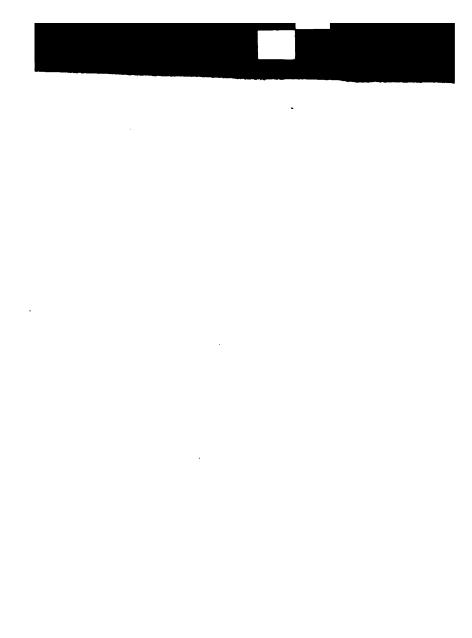
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LIFE, WANDERINGS, AND LABOURS

IN

EASTERN AFRICA.







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IN

Eastern Africa.

WITH AN ACCOUNT OF

THE FIRST SUCCESSFUL ASCENT OF THE EQUATORIAL SNOW MOUNTAIN, KILIMA NJARO;

AND REMARKS UPON

EAST AFRICAN SLAVERY.

CHARLES NEW,

OF THE LATE LIVINGSTONE SEARCH AND RELIEF EXPEDITION.

WITH MAP AND ILLUSTRATIONS.

SECOND EDITION.

LONDON:
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PREFACE.

HE substance of this volume would probably have seen the light more than a year ago, but for the occurrence of circumstances which the author either could not foresee or could not avoid. In the early part of 1872 he was returning to England for the purpose, among other things, of publishing some such work, when his homeward career was suddenly stopped by his meeting, at Zanzibar, with the "Livingstone Search and Relief Expedition," which he was invited to join. His connection with that unfortunate undertaking delayed him some months; and when he did reach the shores of England, he was so besieged with correspondence and calls upon his time and labours in behalf of missionary anniversaries, anti-slavery meetings, etc., etc., that book-writing, for the time, was rendered quite impossible. As he had opportunity a few sentences were jotted down, but no great progress was made.

The object of the work is to give as accurate a view

of a portion of Africa and its peoples, and of pioneer missionary work, as possible; not to draw a picture, but the picture; abjuring couleur de rose, making no attempt to magnify difficulties or to exaggerate adventure, but stating the truth regarding everything, relying upon reality and veracity for the interest we aim at exciting.

The part of the country over which we have to conduct the reader is entirely distinct from that which has been so exhaustively dealt with by Burton, Speke, Grant, Livingstone, and Stanley; the only information upon it before the public being that which has been supplied by Krapf, Rebmann, and Von der Decken, the two former in a volume which, from its price, we believe has not circulated widely, and which is now out of print, and the latter in a work which has only been published in German. Moreover, some portions of the country we describe had never been visited hitherto by any European whatever. present work may therefore claim something on the score of novelty, the land, peoples, scenes, circumstances, and experiences portrayed being almost entirely new; and, to indicate an additional attraction, we may express the opinion that no part of Africa possesses characteristics of greater interest than that which it is our endeavour to bring before the notice of the reader.

Some changes have taken place in Eastern Africa

since the former part of these pages was sent to the press, or some alteration might have been made in a few of the expressions. The changes alluded to are those connected with the action the English Government has taken in regard to East African slavery, and if the reader will bear them in mind all misapprehension will be avoided.

References to slavery and the slave trade will be found interspersing the narrative throughout, and we fear that, notwithstanding what has been done by England to abolish the traffic, they are as necessary and as applicable now as they were when they were first penned. Our further remarks upon this dark subject we have compressed within the limits of one short chapter. We should have been heartily glad had it not been necessary to allude to it at all; but, alas! the evil still exists, and will continue to exist until something more than treaties and cruisers be brought to bear against it. It is only a few days, as it were, ago, that all England was horrified at the intelligence that a slaver had been captured near to Seychelles, in which, of about 300 human beings that had been shipped, only some fifty remained, the rest having fallen the prey of small-pox and the other hardships of the passage. This has happened since the mission of Sir Bartle Frere. Such a fact must speak for itself.

One word upon the Orthography adopted in this

volume. We have followed the system-similar to that of Dr. Lepsius-applied by Dr. Krapf to the languages and dialects of Eastern Africa, and which, despite some few inconsistencies, is a marvel of simplicity and accuracy. We have avoided all hairsplitting distinctions and diacritical signs for the sake of plainness, and in disputable instances we have followed sound rather than strict science. If the reader will remember that the vowels are continental, and that the accent—except in rare cases, which are marked—falls upon the penultimate, the words can scarcely be mispronounced. In the word Muhammad and its derivatives, after the example of such an oriental scholar as Dr. Wilson, we have followed the pronunciation. With regard to the prefixes, it may be explained that U denotes locality, as U-nika; M, a man of the country, M-nika; Wa, men of the country, Wa-nika; and Ki is an adjectival particle, corresponding to our ish in English, and always, but not exclusively, applied to the language, as Ki-nika.

Our life in East Africa has not been favourable to literary pursuits and studies. We went to the country at an early age, to a forlorn hope, and have ever since been engaged in the stern realities of our work, having neither had time nor conveniences for paying attention to the art of literary composition, and in that department, therefore, we make no preten-

sions; our great aim being to tell a simple, plain, unvarnished, and truthful tale.

In conclusion, we commend our portraiture of Africa and Africans to missionary societies, philanthropists, practical statesmen, men of science, merchants, and our Christian countrymen generally, in the hope of deepening the interest already felt in the country, and of increasing that sympathy for the people which has been so largely evoked, chiefly by the unparalleled and self-denying toils of Dr. Livingstone; and to contribute, in however small a degree, to such a result will gratify more than anything else the leading ambition of our life.

LONDON, October, 1873.



CONTENTS.

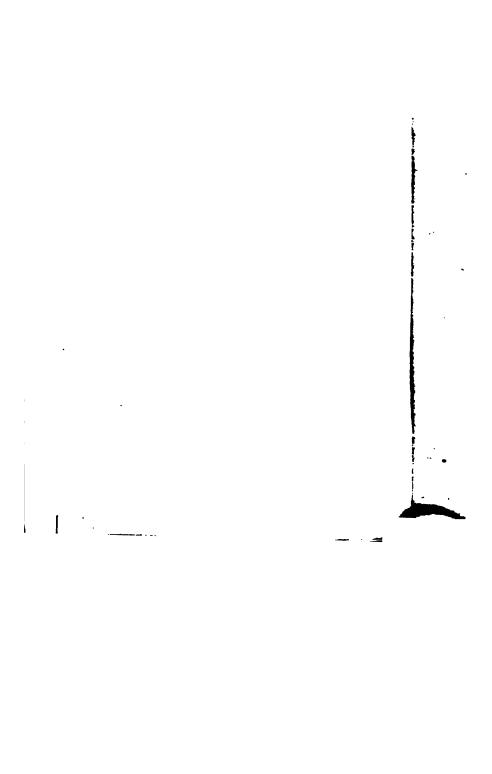
CHAPTE								PAGE
I.	INTRODUCTION	•	•	•	•	•	•	1
II.	ZANZIBAR	•	•			•		23
III.	SUAHILI-LAND	AND	THE	WASI	UAHIL	I	•	45
IV.	UNIKA .	•					•	71
V.	WANIKA .	•	•				.•	92
VI.	LIFE AT RIBE	•					•	130
	JOURNEY TO							
	PARATORY	•	•	•		•		159
VIII.	BARARETTA		•	•	•		•	173
IX.	WEICHU .			•				195
X.	ON THE TANA	•		•				211
XI.	WE GO TO GA	NDA					•	232
XII.	GEOGRAPHY A	ND E	THNO	LOGY		•		259
XIII.	THE JOURNEY	то	KILI	MA I	NJARO): 1	THE	
	START .							283
XIV.	THROUGH THE	wil	DERN	ESS			•	308
XV.	LIFE AT KISIGA	Ŭ						321
XVI.	THE TAITA PLA	INS	AND I	LAKE	JIPE		•	338
XVII.	TAVETA .		•	•		•	•	353
VIII.	TO MOCHE	•		•	•			36%

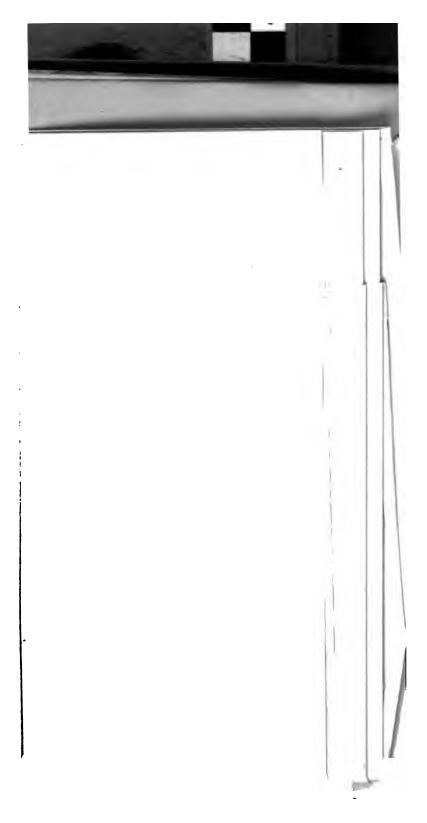
xii	Contents.			
CHAPTER	t			PAGE
XIX.	CHAGA	•	•	382
XX.	ASCENT OF KILIMA NJARO .	•	•	400
XXI.	KILIMA NJARO: SECOND ATTEMPT		•	419
XXII.	EASTERN CHAGA AND THE LAKE CH	IALA	•	433
XXIII.	GEOGRAPHY AND ETHNOLOGY AGAI	N.		451
XXIV.	BURA, NDARA, AND-THE JOURNE	y's E	ND	47 I
XXV.	EAST AFRICAN SLAVERY			489
XXVI.	CONCLUSION—THE LIVINGSTONE	EXPE	DI-	
	TION—HOME			509
	APPENDIX.			
I.	LIST OF PLANTS COLLECTED ON T	HE A	LPINE	
	REGION OF KILIMA NJARO .			523
II.	A TABLE SHOWING THE VARIATION	NS IN	THE	
	DIALECTS AND LANGUAGES SPOKE	EN BY	SOME	
	OF THE PEOPLES INHABITING TH	E REC	GIONS	
	LAID DOWN UPON THE MAP .			526
III.	THERMOMETRICAL NOTES SHOWING	G TH		J = -
	RIATIONS OF TEMPERATURE I			
	SEA-BOARD UP TO THE LINE OF	PERPE	TUAL	
	snow		•	528

LIST OF ILLUSTRATIONS.

Map of Eastern Equatorial Africa. By the Auth	or.		PAGE
Portrait of the Author	Fro	ntisj	biece
Wasuahili: Tofiki and Wife. From photograp	hs by	C.	
New	•	•	59
Missionary teaching the Wanika. From a photo	graph	by	
C. New ,	•		71
Wanika. From photographs by C. New			126
Gallas. From photographs by C. New	•		270
Unconscious Danger	•		346
Summit of Kilima Njaro. From a sketch .			379
Reception at Court by Mandara. From a sketch			384
A Midnight Surprise. From a sketch			482
Slave-flogging at Malindi. From a sketch .	•		503
"Livingstone Lodge," Seychelles. From a photo	graph		510







WANDERINGS IN EASTERN AFRICA.

CHAPTER I.

5,

INTRODUCTION.

ASTERN AFRICA, thirty years ago unnoticed and almost unknown, has now been brought so prominently before the public that the deepest interest has been excited in its condition, and anxious inquiries are made on all hands for more information. We purpose, from our own experience, to contribute our quota towards the elucidation of this most interesting subject.

Before entering, however, upon the particular labours in which we have been engaged, it may be desirable to give a brief sketch of the origin of the work.

The honour of its inauguration belongs to the Rev. Dr. Krapf, at that time a missionary of the Church Missionary Society. To the courage, enterprise, and missionary zeal of that gentleman the world is indebted for the opening up of the almost hermetically sealed coast of East Africa. Whatever may have

been accomplished by others, either in the way of exploration or missionary endeavour, to Dr. Krapf must remain the honour of having pioneered the way, of having revealed to us the state of the country, proved the practicability of doing something for its welfare, and of turning to advantage its immense resources. To Dr. Krapf's book, published by Trubner & Co. in 1860, the reader may be referred for full information regarding his labours and travels. We can only refer to a few of the most salient points.

Dr. Krapf had previously been engaged for about four years as a missionary in Abyssinia. There he undertook several important exploratory journeys, by which he was brought into contact with the northern He became deeply interested in this people, who, though a very wild and savage race, commended themselves to him as greatly superior to the surrounding nations, and occupying a most important position in Central Africa. He deemed them also highly susceptible of civilizing and christianizing influences; indeed, their whole condition and circumstances excited his deepest sympathy, and fired his soul with an uncommon ardour to do something for their amelioration and benefit. An unforeseen combination of events, however, ultimately necessitated his retirement from Abyssinia, and the hope of benefiting this people seemed for the time to be cut off. But he was not the man to accept a defeat at the first repulse, and hence he determined not to abandon his project without another effort. It occurred to him that he might reach the Gallas from the East He therefore proceeded at once, with Mrs. Krapf, to Zanzibar, where he arrived in the year 1844. Sayid Said the Sultan, also called the Imaum of Muscat, then resident at Zanzibar, gave to the Doctor a kind and cordial reception, and showed an unexpected readiness to assist him and to further his aims. He furnished him with a passport through his dominions, and recommended him to all his subordinate Governors and Sheikhs, as "a good man who wished to convert the world to God."

Dr. Krapf next made his way to Mombasa. Mombasa he visited the Wanika, which in the end resulted in the selection of Rabai Mpia (in Kinika. Mudsi Muvia, New Town), New Rabai, as the spot on which to establish the first Christian mission in East Thus was originated what has been called Africa. the "hapless Mombas mission," a misnomer in more Mombasa never has been missenses than one. sioned. The mission thus established was to the Wanika, and would be more properly called the Kinika mission. As to the term "hapless," we beg to alter the expression, and to use the word "happy," that mission being, in our opinion, the happiest event that has taken place in the history of Eastern Africa. Viewed in connection with what must be its ultimate outcome, there is something about it truly sublime. It marks an era in the history of that portion of the country on which shall be inscribed, in unmistakable characters, Christianity, Liberty, and Progress.

Direct missionary labour could not be commenced at once. It was necessary first to acquire the languages, and to reduce them to form. Dr. Krapf was the man for this work. In two years he had written a Kisuahili grammar, compiled extensive vocabularies in Kisuahili, Kinika, Kikamba, and had done something in the translation of the Scriptures into some of these dialects,—an almost Herculean achievement.

In the meantime Mrs. Krapf and babe had succumbed to African fever, and the husband and father's brave heart had been torn and racked with these painful bereavements. Still he worked on.

In 1846 the mission was reinforced by the arrival of the Rev. J. Rebmann, who, after twenty-seven years' labour, is still at his post. After a while commenced those exploratory journeys which have made this mission for ever famous. Mr. Rebmann made four journeys to the west, one to Kadiaro, one to Kilema, and two to Machame, the last two places being in Chaga. On Mr. Rebmann's journey to Kilema, eastern Chaga, he made the discovery of the equatorial snow-mountain, Kilima Njaro. two subsequent journeys to Machame, western Chaga, he saw more of the mountain. His journals. giving an account of his discoveries, were published in the "Church Missionary Intelligencer," and were also incorporated in the book published by Dr. Krapf.

Mr. Rebmann thus exploring the west, Dr. Krapf turned his attention to the north-west. Twice he visited Ukambani, on the last occasion pushing his way as far as to the banks of the Tana, and catching a glimpse of another gigantic snow-mountain several days north of his position, and called Kenia. This journey terminated somewhat disastrously, and it was only after many narrow escapes of his life that the Doctor returned to the coast.

Dr. Krapf also made two journeys to Usambara, a district immediately north of the river Pangani, a

mountainous country of great beauty and fertility, and in the possession of a most interesting people.

In addition to these personal explorations, the missionaries gathered a vast amount of information from the natives regarding the far interior, particularly of certain vast lakes, or as they were then designated, "inland seas." Maps embodying this information were drawn up and presented to the public. graphers were taken by surprise. Beautiful lakes and fertile lands now took the place of scorching sands and desert wastes! Ptolemy was taken from the shelf and pored over as he had never been before. There were those who thought they saw in these lakes the "coy sources" of the Nile. The mystery of ages was to be solved. Exciting discussions ensued; discussions which did not end in mere words; something was to be done, and something was done. Captains Burton and Speke were sent to the "lake regions;" the public knows with what result. Another expedition followed, under Captains Speke and Grant. These gentlemen, with indomitable courage, made a track from Zanzibar to Egypt, one of the most marvellous feats of modern exploration. Then followed the work of Baker. Lastly we have the greatest traveller of them all, the Rev. Dr. Livingstone, now plodding away at the core of the matter, suffering and doing untold things, with a fair prospect, it is hoped, of settling the great problems at issue, and of opening a door through which Christianity and civilization may proceed to the very heart of Africa. All this is the result of the "hapless Mombas mission."

Dr. Krapf left the east coast of Africa in 1853, leaving Mr. Rebmann in charge of the mission.

The attention of the United Methodist Free Churches was called to Eastern Africa by the following circumstances. Dr. Krapf's book had been read by Charles Cheetham, Esq., of Heywood, who was at that time treasurer of the Missionary Society of the Free Churches. A deep impression had been made upon Mr. Cheetham's mind by its contents, and his sympathies were drawn out largely towards Africa, but he felt particular interest in the Gallas. Cheetham opened a correspondence with Dr. Krapf, and brought the matter before the missionary com-The Doctor was invited to meet the committee; an invitation to which he responded with great cordiality and earnestness. The meeting was held in Manchester, on the 14th of November, 1860. Krapf urged the committee to action. A deep feeling was excited in favour of a mission to Eastern Africa, and eventually it was resolved that the enterprise should be undertaken. Dr. Krapf recommended that four men, at least, should be selected for the work, and he nobly offered to accompany them to East Africa, instruct them in the language of the country, advise them in the selection of localities, introduce them to the chiefs, and assist them to commence their operations.

He also recommended that two of the four men required be taken from the Missionary Training Institution at St. Chrischona, Switzerland, an institution that has been the means of doing immense good, having furnished able men for all parts of the world. The missionary committee having endorsed this recommendation, the Rev. Robert Eckett and Charles Cheetham, Esq., were deputed to visit the institution, and, if they thought it advisable, to select

from the students the two men required. Accordingly two young men were chosen, and brought over to England, that they might make some personal acquaintance with the members of the churches under whose auspices they were to go forth as the messengers of the Gospel. Their apparent piety, biblical knowledge, and general deportment made a good impression wherever they went, and ardent hopes were excited that they might prove true and useful men.

In the meantime an appeal had been made to the Free Churches for the services of other men from their own ranks. To this appeal eight young men responded, five of whom were already engaged in home mission work, a proof that there was no lack of missionary zeal in the Free Churches. But two only of the eight were needed, and Messrs. Wakefield and Woolner were appointed.

After a slight preliminary training under Dr. Krapf, at Kornthal, they left Europe on their way to Africa, and on the 19th of August, 1861, arrived at the city of Cairo, in Egypt. There they made a short halt, but they were not idle. Kisuahili, Kinika, and the Arabic languages engaged their attention during their stay. Here Dr. Krapf received cheering intelligence regarding the condition of the country to which they were proceeding. He had been apprehensive that he and his party might not receive so hearty a reception at Zanzibar as could be desired. Complications had previously occurred, which had seriously involved the interests of mission work in East Africa, Dr. Krapf himself having been unjustly charged with having meddled with the political affairs of the country. In

1854 a ship arrived on the east coast of Africa with a large band of Hanoverian missionaries, whose object it was to open up missions among the Gallas. They were not received with favour by the authorities at Still they proceeded to Mombasa, apparently determined, despite all opposition, to carry out their purpose. The Governor of Mombasa, however, had been instructed not to allow them to land, and they were ordered to leave that port in twenty-four Notwithstanding this, some members of the party went ashore, with the intention of proceeding overland to the Galla country. They did not, however, go beyond the Mtoapa; for reaching that creek they turned towards the Wanika, and made their way through some portion of the Wanika land to the missionary station at Rabai Mpia. Thence they returned to Mombasa, and were after all compelled to leave the coast.

Such having been the case, it was natural that Dr. Krapf should feel somewhat anxious as to the reception he and his party might meet with when they should arrive at Zanzibar. At Cairo, however, he received a letter from his old colleague, the Rev. J. Rebmann, in which he was informed that a colony of Jesuits and Sisters of Mercy had been received into the country at the instance of the French consul; that her Britannic Majesty's consul had thereupon demanded the same rights and privileges on behalf of British subjects; and that they had been at once conceded. Dr. Krapf and party were greatly cheered by this intelligence: all seemed clear before them. God in His wonder-working Providence had gone before them and opened up their way.

From Cairo the party proceeded to Aden, where they met with much kindness from Colonel Playfair, who was then assistant political resident at that place. Colonel Playfair had engaged for them an Arab baghala, and he rendered them substantial help in many other ways. On the 12th of November they set sail for Mombasa, but they had a very trying voyage before them. An Arab baghala and a Peninsular and Oriental steamboat are very different vessels, and the missionaries were to prove this by painful experience. After a very tedious and perilous voyage along the Arabian coast, extending over nearly two months, they reached Zanzibar on the 5th of January, 1862.

They were received kindly by Colonel Pelly, then her B. M.'s consulthere. An introduction to the Sultan, Sayid Majid, followed. The Sultan treated the party with great kindness, favouring them with a passport through his dominions, and recommending them to the care of his subordinates.

Nothing remained but to commence operations. The missionaries began to look about them for suitable localities in which to pitch their tent. Usambara and Unika seemed to present the most inviting prospects, and after due consideration it was determined to commence a mission in each of these countries. It was arranged that the two missionaries from St. Chrischona should endeavour to establish missions at the latter place, and Messrs. Wakefield and Woolner at the former.

Dr. Krapf, therefore, accompanied by the Swiss, proceeded without delay to the Wanika. They reached Mombasa on the 20th, and thence made

their way to the Church Missionary Society's mission at Rabai Mpia, where Dr. Krapf met with his old colleague, Mr. Rebmann. The question to be decided upon now was, among which tribe of the Wanika the new mission was to be established. Circumstances led them to fix upon Kauma, the most northern of the Kinika tribes, and on the borders of the Galla land. It was hoped that a mission at Kauma would prove a stepping-stone to the Gallas. In a few days we find the party en route for Kauma. They reached the place in two days, and Dr. Krapf thus describes his reception: "Six or seven chiefs of Kauma came to decide our case. I first explained to them that my Christian friends at home had sent me, with my two companions, to teach the Wanika and Galla the Word of God, just as I had formerly instructed the people at Rabai. If the Kauma people were inclined to receive teachers, my two friends would come and reside among them."

To this the principal chief, Mashenga Manga, replied: "The country is yours. You can do whatever you please. You have our permission to build and teach. Whoever is desirous of entering your book may do so; we have no objection against it."

At a subsequent interview the chiefs expressed themselves in the same manner, and wished to emphasise their declaration by performing the ceremonies of the "Sadaka," and the "Kiapo," the "sacrifice and the oath."

All this looked very promising. But the missionaries were not in a position to commence their work at once. They needed to know more of the languages than they had yet acquired, and on this account it was arranged that they should return to Mombasa, prosecute their studies at that place, and return to Kauma as soon as they should be able, with some ease, to hold intercourse with the people in their own tongue.

But Dr. Krapf had other work to perform. Leaving the Swiss at Mombasa, he sailed again for Zan-Preparations were commenced at once for a prospecting expedition to Usambara, where it was hoped Messrs. Wakefield and Woolner would be able to locate themselves. All was ready by the 14th of February, 1862. On the morning of that day they embarked in a small boat in which they proposed crossing the channel. That night they lay to not far from the town. Presently a small cargo of slaves was shipped. On the following morning Dr. Krapf insisted that the slaves should be sent back to Zanzibar, which was done. But in a short time the missionaries themselves were to be sent back. managed, their craft had been anchored in shallow water, so that when the tide fell she was left almost high and dry on the bank. On the return of the tide the waves broke over her, and in a few minutes she was completely swamped. The missionaries lost some valuable property, and were in awkward straits. but they were picked up by Captain Cruttenden, of the Zenobia, and kindly provided with a night's lodging on board that vessel. On the 16th they got another boat under weigh; the wind was favourable, and on the evening of the same day they anchored before the town of Pangani. They called upon the Governor of that place and presented their papers, but were not favourably received. The Governor would

not look at the letter of the English consul, declaring that Sayid Majid alone was his master. The general letter of the Sultan he did not deem satisfactory, and asked for one specially addressed to himself. He would not allow the party to proceed further without special instructions from the Sultan.

This occasioned a delay of several days. Dr. Krapf, deeming it unnecessary that he should remain longer, embarked at once for Mombasa, leaving it to Messrs. Wakefield and Woolner to examine the country, and to decide as to its eligibility or otherwise for mission work. In a few days a special letter from the Sultan was received, in which the Governor was rebuked for his treatment of the missionaries, and they were allowed to proceed at once.

They made two short trips, the first to Kipumbui. south of Pangani, and the second to Choque, about two days' journey up the course of that river. At Kipumbui they saw nothing to induce them to select it as a mission station, and at Choque they were treated very roughly. They were anxious to make their way to Tongue, but, despite the Sultan's letter. they were not allowed to do this. Having done their utmost, they returned to the coast, and on the 24th of March they joined Dr. Krapf at Mombasa. Now it was decided to visit the Shimba mountain, in the Wanika country, hoping to find there a more eligible field. On the 27th the party set out on this tour, but before they had gone far, Messrs. Wakefield and Woolner both became so ill as to be unable to proceed, and they returned to Mombasa. For many days they continued in this state, and it seemed as though the mission was to come to an untimely

end. The other two missionaries were also suffering severely from the climate.

Just at this time a skirmish occurred in the harbour of Mombasa, between the officers of one of our cruisers, the Ariel, and some Suri Arabs. latter had freighted a vessel with slaves, with the purpose, as was well known, of proceeding with this human cargo to one of the ports of South Arabia. the Ariel's boats put off to the rescue. As soon, however, as they were seen to approach the harbour. the Arabs disembarked their slaves with all speed. and sent them ashore. On came the English, but they sprang on board the slaver a little too late; she was empty. The captain, however, was conducted to the governor of the fortress, and asked to produce his papers. This he was unable to do, and the English considered they were authorized to seize the vessel. They were proceeding to do so when the Arabs opened fire upon them. The English returned the fire briskly. but thought it best for the time to retire.

Great excitement prevailed in the town during this encounter, from which, as may be supposed, the missionaries were not altogether free. Ill as most of them were, it must have been an exceedingly trying time for them. One bullet passed through the shutter of the room in which the two Swiss were lying, and struck the wall slightly over their heads. This, at any rate, could not have been a comfortable situation. Yet this was not all; the missionaries could not be certain that the exasperated natives would not turn and wreak their vengeance upon them. What was to have prevented their doing so? They had already broken free of the trammels of the law, they were not

wanting in animosity, and the missionaries were altogether defenceless; the latter were, however, mercifully preserved.

Upon the retirement of the English boats the natives cooled down; complacent feelings perhaps crept over them at what they no doubt considered a great victory. To have repulsed the "fire-eating" Wazungu, must have greatly elated them, though the victory was only imaginary. Such indeed proved to be the case.

The English boats in retreating were simply practising a ruse. At four o'clock next morning they returned to the fray. They pounced upon a large Arab baghala, and a sharp contest ensued. The Arab captain and several others of his crew were killed, and one of the sub-lieutenants on the side of the English was wounded. The noise of firing roused the people of the town, and great consternation reigned. The vessel was of course taken, then tugged outside the harbour she was set on fire.

The missionaries escaped all harm, but the Swiss began to exhibit decided dissatisfaction with their position. Life in Africa did not suit them. Perhaps they had not previously counted the cost. Fever and other trials produced a most unfavourable effect upon their minds, and, in the end, it became evident that they had mistaken their calling. On the 14th of April they left Mombasa, for Europe; and thus ended their connection with the mission.

Dr. Krapf and the two Englishmen remained at Mombasa. Both the latter continued very ill for a long time, but eventually Mr. Wakefield so far recovered as to continue his work. Mr. Woolner, however, sank lower and lower. At length it was

deemed necessary, to save his life, that he should go to Zanzibar for medical advice and assistance. ingly, in an almost dying state, he left Mombasa on July 28th, in a native dhow, and after a rough passage of eight days he reached Zanzibar in such a state of weakness that he had to be carried ashore. Col. Pelly, the consul, treated him kindly, and procured him admission into the hospital of the French Roman Catholic mission. The medical men did their best for him, and he was kindly and assiduously attended by the Sisters of Mercy. After about three weeks' nursing, he found himself able, with the assistance of a stick, to walk across the ward. His case, however, appeared so hopeless, that to remain in Africa was out of the question, and his medical advisers recommended his instant return to Europe. On the 15th of September, therefore, he sailed from Zanzibar for Bombay. The Rev. Dr. Wilson, of the Scotch Free Church, and the Rev. D. Williamson, of the United Presbyterian Church, treated him with the utmost kindness; lodged, nursed, and befriended him in every way; caring for him, as for a son or as a brother. From Bombay Mr. Woolner returned to England. round the Cape of Good Hope, and, after his long voyage, reached the fatherland a mere wreck of his former self.

Dr. Krapf and Mr. Wakefield were now all that remained of the original five. Had these failed, the mission would have been at an end. But they resolved to hold out to the last. Mr. Wakefield continued to suffer from illness, so it was not much that he could do; but the Doctor's iron constitution bore him up better, though he too was often ill. However, some-

thing had to be done. Two stations could not be established now, one was all that could be thought of. Where should that be attempted? Kauma, the Shimba mountain, and Duruma had been talked of: which of them should be selected? Neither was. Dr. Krapf took other tours through the Wanika country, and he finally decided upon Ribe, sixteen miles north-west of Mombasa, as the most eligible situation. Early in July Dr. Krapf and Mr. Wakefield went to Ribe, and pitched their tent. They were both in a very weakened condition, but it was necessary that they should go to work. They needed a house. They had taken a small iron one with them. and this they now had to put up. It occupied them about a month, their accommodation in the meantime being only such as the wretched huts of the natives afforded them. The iron house up, they set to work to build a row of wattle-and-dab cottages, for the convenience of servants, etc. This done, Dr. Krapf considered he had completed his task, and he decided to leave the mission in Mr. Wakefield's hands, and return to Europe. He had intended to have remained longer, but the state of his health he considered would not admit of his doing so. Affections of the head and spine, brought on by excessive labour and mental anxiety, compelled him to leave the work earlier than he had purposed. Accordingly, on the 7th of October, he left the coast for Europe, and Mr. Wakefield remained alone to grapple with the work.

It will be readily understood that when the intelligence reached the authorities at home that of the five missionaries sent to Africa only one remained on the field, a feeling of great disappointment was produced. It could hardly be otherwise. Some satisfaction would no doubt be felt that all had not failed, that one at least remained; but even this would be greatly marred by the apprehensions which it would be impossible to allay regarding the probability of his remaining.

The missionary committee at home was greatly tried. The mission had been originated with great spirit; no reasonable expense had been spared; the utmost care had been taken in the selection of the men; everything that human foresight could suggest to secure success had been done; confident expectations of the Divine blessing had been cherished; hopes the most sanguine had been entertained; and yet the enterprise now seemed on the verge of failure. Feelings were excited almost amounting to suspense.

But "man's extremity is God's opportunity." When man is reduced to the greatest straits, then God displays His might and skill, evolving order out of confusion, and turning even bitter disappointment into cheering success. The Missionary committee of the Free Churches had not lost confidence in God; its faith had been severely tried, but it was not shaken: it had rather taken firmer hold on the Divine promises. No thoughts were entertained of giving up the mission, but it was resolved to prosecute it with greater vigour It was necessary, however, to obtain other men. Wakefield was alone; he had suffered severely in health, was yet far from strong, and the climate was as threatening as ever. It was most important that one man, at least, should be sent immediately to the rescue. Dr. Krapf urged this upon the attention of the committee; Mr. Wakefield himself appealed

earnestly for a colleague, and the committee was anxious to comply. The need was pressing and paramount. The position was a most critical one. Delay might have proved fatal to the cause, yet undue haste might have been equally disastrous.

The committee again appealed to the churches for offers of service, at the same time looking abroad themselves, if haply they might find the man they required.

In July, 1862, the Annual Assembly of the Free Churches opened its sittings in Bristol. At this critical period another trial befel the mission. The Rev. R. Eckett, the able missionary secretary, died suddenly. He was a man of extraordinary ability, and had taken a special interest and a leading part in the organization and fitting out of the East African Mission. His death therefore at this juncture was felt to be particularly trying. This loss, however, was supplied by the appointment of the Rev. S. S. Barton to the vacant post. Mr. Barton entered into the work with great spirit, and did his utmost to meet the exigencies of the case. The great need now was a man who could be sent out to the support of Mr. Wakefield.

I had watched with great interest the progress of the mission up to this point, but had no idea that I should be called upon to take an active part in its operations. In the providence of God, however, I had the honour to attend the sittings of the Annual Assembly. On my way thither I met with an accident by rail, which made a powerful impression on my mind. We came into collision with a luggage train. It was a terrible crash; many were injured,

but I was unharmed. I felt that a life thus spared should be devoted to God.

On my arrival at the Assembly, I found Mr. Barton anxiously looking out for a man for the East African Mission. He appealed to me, but so important a matter was not to be decided in an instant, and I hesitated. Having given the matter, however, my most serious consideration, I placed myself in the hands of the missionary committee.

A severe trial, however, awaited me. Just as I was preparing to meet the committee I received the startling intelligence of the death of my brother, who had been labouring as a missionary in Sierra Leone. It was a heavy blow to me, and I could not help thinking of a mother whose heart I knew would be rent in twain by this bereavement, and to whom the prospect of my own departure would now become doubly painful. My affliction was intensified by the thought of hers. I hastened at once to her side, that I might share, if I could not relieve, her sorrow. found her greatly bowed down by grief, but meekly submitting herself to the Divine will. She interposed no obstacle to the course I was taking, so that my duty was plain. I met the missionary committee, and was assigned to the work in East Africa.

The committee was anxious that I should leave as soon as possible, delay for many reasons being undesirable. The overland route was chosen as speedicst. It was hoped that I might meet with a vessel at Aden, bound for Zanzibar; otherwise I was to proceed to Bombay, and from thence, by any opportunity that might present itself, across the Indian Ocean to Zanzibar.

My preparations were soon made, and on the 12th December, 1862, I embarked on board the Peninsular and Oriental Company's steamer, Ceylon. A few friends accompanied me to the dock, and did their best, by hearty cheering, to keep up my spirits. Presently the fine vessel began to move slowly out of the dock. Fondly I looked upon the receding shores of the fatherland, till night dropped her sable curtains upon the scene, and I bade home a long farewell.

On the following morning nothing was to be seen but the wide expanse of ocean on every side. The night had been rough, the waves still rolled high, and I found myself suffering from the most unpleasant sensations, which I cannot better describe than by Milton's words,—

"Tremendous motion felt And rueful throes."

On the night of the 17th we passed through the Straits of Gibraltar, and on the following morning we were riding at anchor before that impregnable fortress. The same day we weighed anchor again, reached Malta on the 22nd, and Alexandria on the night of the 24th. The following (Christmas) day we disembarked. It was spent in great bustle, rushing from one place to another, from Cleopatra's Needle to Pompey's Pillar, etc., etc.; and we were at the railway station at 4 p.m. Soon we were hurrying over the country to Cairo, reaching that city at midnight. The next day was spent in a trip to the Pyramids, and the next in seeing some of the sights of Cairo itself. On the 28th we proceeded to Suez,

where the P. and O. steamer, Orissa, awaited us. Embarking the same day, we pursued our course down the Red Sea, and reached Aden (the coal hole of the East), on the 2nd of January, 1863.

Brigadier Coghlan, then political resident at Aden, and Colonel Playfair, assistant ditto, treated me with great kindness. Colonel Playfair had been appointed to the consulate of Zanzibar, and had arranged to proceed thither by the same route I was taking, a very fortunate circumstance for me, as I found him, not only able, but willing to assist me. We reached Bombay, the metropolis of Western India, on the 11th. I was delayed at this place for two months, during which time I was most hospitably entertained by the Rev. Dr. Wilson, of the Scottish Free Church, and the Rev. D. Williamson, of the United Presbyterian Church. I shall never forget the generosity of these gentlemen.

In the meantime I was most anxiously looking for an opportunity of proceeding to Zanzibar. This presented itself in the following way. A small steamer, the Pleiad, had been appointed by the Government to ply as a mail-boat between Zanzibar and the Seychelles, and she was to leave as soon as possible with Colonel Playfair to Zanzibar. Having a recommendation from Sir Charles Wood, then Indian secretary, to the Governor of Bombay, the document was presented, and Sir Bartle Frere, with his usual courtesy, at once granted me a passage on board the We left Bombay on the 11th of March. This was rather too late in the season, the north-east monsoon having almost ceased blowing, in consequence of which we had a tedious voyage of twenty-

Wanderings in Eastern Africa.

22

seven days, instead of about half the time. We reached Zanzibar on the 7th of April. A fortnight afterwards I made my way, by native baghala, to Mombasa, where I found Mr. Wakefield in great straits—in circumstances, indeed, which would have necessitated his leaving the coast. My arrival therefore at this time was most opportune. Mr. Wakefield and myself then set to work, doing our utmost to accomplish the object for which the mission had been organized. In the following pages will be found some account of the writer's experiences, labours, and journeys; and an attempt to describe some of the strange scenes which, during a life of nearly ten years in the wilds of Eastern Africa, it has been his lot to witness,

CHAPTER II

ZANZIBAR.

T T is not our object to occupy the reader with any very lengthened account of Zanzibar, not that it does not possess enough of interest to render it worthy of the most attentive consideration, but we have other work in hand, and Zanzibar has been described by almost every traveller who has visited East Africa. Burton has dealt with it in his "Lake Regions of Central Africa," and lately, still more exhaustively, in his "Zanzibar," 1870. Speke has also treated of it; and Stanley has touched upon it in his book. However, as it is not unlikely that the present work will circulate in quarters which the above valuable, but more costly, books may not have reached; as, too, it may be of some importance that more than one view should be presented of the same subject: and as we are anxious to give a pretty general view of Eastern Africa, it will hardly do to overlook the metropolis; and a few particulars concerning it may be expected.

Zanzibar is a corruption of the term first applied to the whole coast, and meaning by a free translation, according to the best authorities, the "Land of the

Wanderings in Eastern Africa.

24

blacks." In modern use, however, it is restricted to an island on the sixth degree of south latitude, separated from the African mainland by a channel of about the same breadth as the Straits of Dover, and to the city which has arisen on that island's eastern shores. Madagascar has been called the "Britain of East Africa;" and Zanzibar may be designated, by no great stretch of similitude, its Isle of Wight.

Our first impressions of Zanzibar were not particularly favourable.

The island is not a large one. Its extreme length being about forty-eight, and its breadth about eighteen, miles.

As you approach it from the sea the first thing that strikes you, and strikes you rather unpleasantly. is, that it is low and flat. A hazy, monotonous outline is first seen, just above the water's edge, which as you draw near rises gradually to the height of some 300 or 400 feet in the highest parts, and develops into rounded hills covered with the brightest verdure. vegetation, in great luxuriance, adorns the shore, and many a pretty nook and lovely grove is presently disclosed. The cocoa-nut palm raises its feathery plumes in abundance along the greater portion of the shore, and adds considerable grace and beauty to the scene. The shore at the northern end of the island rises in bluff rocks from the water's edge, but as you proceed towards the city this gives place to a beach of white silvery sand, backed by rising mounds of lawnlike land, losing itself in the shadows and among the innumerable stems of the ever-present palm. Landbreezes come laden with the fragrance of cloves, and you become aware that the soft hills in the background are

richly clothed with this valuable spice. By degrees your unfavourable impressions vanish, and you begin to think that this land is not altogether devoid of The island is very fertile, and seems attraction. equal to the production of almost all tropical vegetation. Conspicuous among its larger trees are the baobab and the tamarind. The cocoa-nut palm grows in extensive plantations all over the island, and is of great value to the natives. The slim but graceful areca, the fan and other palms, are everywhere seen. The bombax (silk cotton), the mpingo (a kind of ebony), both of some value, are found. Of the fruits may be mentioned the mango, the orange, the lime, the pummalo, the pine-apple, jackfruit, guaver, various kinds of bananas, the cashew, etc. The chief cereals are rice, maize, caffre-corn, and a small seed, called by the natives, mawele. Its vegetables are cassada, sweet potatoes, yams, etc.; melons and pumpkins in great variety flourish on all hands. The water-melon in such a climate is a great delicacy. Many kinds of beans and peas are grown. The castor plant grows wild. but sesamum is cultivated as an article of commerce. The sugar plantations of Messrs. Fraser & Co., at Kokotoni, have thriven well. The clove plantations are some of the most extensive in the world. The calumba and arrowroot grow wild. Many European plants have been tried with success.

The animal world of Zanzibar is not extensive. The leopard, civet, wild boar, pariah dog, etc., prowl through the jungles and woods. Antelopes and rabbits are to be found. Monkeys, squirrels, and cats abound. Lizards are seen creeping everywhere. Snakes are not numerous, nor are they of a particularly venomous

The sea supplies abundance of f which is the shark, for which the n ticular taste. A large shark is a gre

At the north end of the island, out of it, is the island of Tumbatu. by a race of aborigines, called after t island, Watumbatu. They hold but with the people of Zanzibar, and not of them. They do a little agricultu themselves more to fishing, fish being t of their food. Without religion, or c victims of the wildest superstition, th most degraded condition.

At the entrance of the harbour sever islands rise out of the water, one of a Island, as it is commonly called, has be a cemetery for Europeans. These islangreen spots, looking like flower-pots, they are for the sake of ornament, adding something to the beauty of the

We now turn to the city. It is a natives Unguya or Heart

Zanzibar.

occupied by Arabs, Hindoos, and others. Along the front, remarkable for their meanness, are the custom house and the chief fortifications of the place. first is a miserable hut, surrounded by low sheds; the latter is a long, straight, low, thick wall, bestuck with guns through its entire length, yet looking one of the most harmless affairs in the world. To an ordinary unmilitary observer it appears the merest mockery of a fort. Farther south, on the Ras Changani, is the missionary establishment of the Oxford and Cambridge Universities, a very conspicuous object in the scene. The architecture of the whole is of the plainest description, most of the buildings being quadrangular, hollow-square erections, solid enough in appearance, but totally wanting in ornamentation. All are built of rough coral and mortar, finished off by a covering of the whitest plaster, the glare of which, under a noonday tropical sun, is almost blinding. A remarkable feature in the appearance of these buildings is the straight, regular, factory-like rows of windows, which are the only relief to the insufferable glare and monotony of white walls. The best building of the whole is the mission house; the next, that of the German consulate; the English consulate is utterly unworthy of our great nation; while the French consulate is execrable. and behind Ras Changani, are, first, a low, brown, gloomy-looking structure, built by the English consul for a jail; and the other a flat "claret-box "shaped house, intended, we believe, to become, before long, an hotel and restaurant, for the accommodation of the naval and other visitors of Zanzibar.

With regard to the jail, it is a significant fact, that

while England is sending her missionaries to every part of the world, and intends, we hope, to send many to Eastern Africa, it should be deemed necessary to erect a jail in a place like Zanzibar, as a rod in terrorem over the heads, and for the incarceration of her own (christian?) subjects. We believe, however, that it has not been much used for this purpose, it being thought more prudent to forbid English sailors going ashore, lest their conduct should render it necessary to place them in durance vile! "Prevention is better than cure."

Whatever may be thought of this description of the front view of the city of Zanzibar, it is decidedly the best it presents. Nothing could be more uninviting than that which lies behind. There are indeed a few good buildings, but, taken as a whole, the city is scarcely anything better than a vast congregation of Even the mosques are scarcely respectable; rubbish. the stone buildings are for the most part unplastered, and are in the last stages of dilapidation. After this nothing remains but caian hovels of the most wretched description; a framework of poles, plastered with mud, and covered with a roofing of "makuti," or palm Windows are ignored, light and ventilation are uncared for, and cleanliness is out of the question. These huts, therefore, are almost as dark as pitch, intolerably hot, and indescribably filthy.

As may be supposed, there is no plan whatever about the city. It is a perfect labyrinth. The lanes are very narrow; streets there are none. The bazaars are sometimes a little wider than the ordinary alleys, in here the smells, sights, and sounds baffle all from e. Each stall contains a collection of the

most incongruous articles, such as soap, cotton, lampoil, spices, pocket-handkerchiefs, candles, flour, medicinal drugs, plantains, fish, etc.; and all are found strangely heaped together, as if intended to repel, rather than to invite customers. The market-place is an open space in the middle of the town, and on business days contains a promiscuous assemblage of almost all that the island and the city can supply. imaginable thing is brought for sale, and heaps on heaps of heterogeneous stuff is piled upon the ground. Representatives of all the different races crowd together into one dense and almost immovable mass. each screaming out, in his own tongue, whatever he may have to say, as though determined to make all the world hear, making confusion worse confounded, and creating perfect babbledom.

Would, however, that this were the only market in Zanzibar! but there is another, the slave market. It has to be told that even in 1872, human beings were being publicly sold in Zanzibar, and indeed all along the African coast. The slave market is a hideous sight. See the wretched victims, well fattened, gaudily dressed, painted and bejewelled, everything done to set them off to the greatest advantage, to meet the tastes and take the eye of the purchaser! The auctioneer takes his stand, and looks at his human "lots." in a cold, calculating, hardened manner, almost fiend-He raises his voice; the crowd gathers round; But each man before he and the sale commences. buvs must examine the goods. There is a poor woman: every villain in the crowd is allowed to treat her as a horse dealer would treat a horse he might be purchasing, with this disgusting addition, that he may

excited; the bidding, examining, joking on with greater vigour, till down con and a human being has been sold to, whom, a thing to be dealt with in armay suit the disposition and charact chaser. What can exceed the hideous transaction! yet this is the kind of thing going on in East Africa for centuries, won now, which will continue to go on, won, unless England interfere, and put a More of the slave trade hereafter.

The government of Zanzibar is in the Arabs. This people have traded with Africa from time immemorial, and succee early period in establishing themselves at chief islands and ports. They were, how seded in the early part of the sixteenth the Portuguese. Vasco da Gama doubl of Storms in 1499, and soon after the opened up intercourse with Eastern Afric cations arose between them and the Aralatter were dislodged.

the Yurabis had to yield the government to another Arab tribe, the Bu Saides, or Lords of Oman.

In 1828, Sayid Said, then known as the Imaum of Muscat, paid a visit to Zanzibar. The place must have pleased him, and finding his position at Muscat becoming, for many reasons, extremely uncomfortable, he removed his head quarters to Zanzibar.

Zanzibar had not been a place of much importance hitherto, but now its prospects began to improve. The presence of the Sultan gave some guarantee of security to foreigners, and a new element was soon introduced to the place. Certain Americans thought they saw in Zanzibar a new field for commercial enterprise. The idea was enough. In 1835, America negotiated an advantageous treaty with the Sultan, and a consular and commercial establishment was forthwith commenced. In 1841, Lieut-Col. Hamerton was sent to Zanzibar, as her B. M.'s Consul, and since, the French and German have followed suit.

Sayid Said died in October, 1856, and was succeeded at Zanzibar by his son Majid, Sayid Suwayn coming into the possession of Muscat. The latter, ambitious to unite in himself, as his father had done, the government of both places, made ready his fleet, and was soon sailing from Muscat with the view of seizing upon Zanzibar. This design, however, was not approved of by the Indian Government. British influence was interposed; Sayid Suwayn was met upon the high seas, and sent back whence he came. It was, however, arranged by treaty that an annual tribute of \$40,000 should be paid by Zanzibar to Muscat, an arrangement, we believe, which has never ceased to be a source of annoyance to the Sultan of Zanzibar.

i to account

waignash, the present ruler of Zanzi had formerly been exiled to Bomb which had been deemed necessary in the peace and safety of his brother M. the discipline, he was allowed after a to Zanzibar, and for a few years previ ther's death, led a quiet and unostent; his elevation to power, however, he ex which augured the worst things for l could not suppress his aversion to t. whose instance he had been exiled. floated in the air to the effect that he we an inch in regard to the question of disgraced his elevation to the throne b instant sale, by auction, of his brother and household slaves. We remember th which was expressed by all parties, nativ at this shocking proceeding. We have a he has since distinguished himself in a either good or bad. If he has a policy, i that of retrenchment and economy, the to that of his deceased brother. It is n ever, that he found 41.

Zanzibar.

becomes the mere agent of these surroundings. Still his will is law, though he may insist upon it to his peril.

The Koran is the statute book of the Arabs, and from that book all their ideas of jurisprudence are derived. But then the Koran, like the Bible, is liable to diversified interpretations, and these are often the dictates of ignorance, superstition, selfishness, bigotry, malice, party spirit, or a highly inflamed imagination. Yet, be it observed, that the *interpretation*, whatever it may be, and not the Koran, is the law. The Sultan dare not oppose himself to the interpreters of the Koran; hence he is often controlled by the whims and fancies of what may be designated his priesthood.

Moreover, in spite of the much-boasted Koran, Muhammadans are one of the most superstitious peoples the world has ever known. They have often far greater faith in magicians and sorcerers than in the pretended infallible enunciations of the Koran. It is notorious that the Mganga (sorcerer) is about the greatest power in Africa. Sayid Said, Sayid Majid, and Sayid Barghash, after consulting with, and making every inquiry of their own Sheiks, Kathis, and Sherifus, have often had resort to the heathen Mganga, and have decided their course by his prognostications, in preference to the dictates of their own judgment, and the course indicated by all other advisers. Superstition is in as great force among these Easterns as ever it was in the days of Samuel and Daniel. Your witches of Endor, and your Babylonian soothsayers, magicians, astrologers, are the real powers, for they govern the king. Christianity is the only true antidote of superstition.

33

Muhammadanism carries withit tw tants enough to bear down any na folygamy and slavery. Where suprogress is impossible. It lays an civilization. Sapping, as it does, all morality, it destroys the phys vates the mental power, and ha weight upon every people who are i

The population of the city of 2 variously estimated at different per possible to speak with accuracy upon and all that can be done is to consider with another, make certain allowant guess. It is against Muhammada a census, and this law the people markable fidelity. They are more was David in this respect. They extremes, that they will not confess the number of their own households, to say how many children they may are they, that they should count the This ultra-piety looks about

35

Zanzibar.

This population is decidedly mongrel. One section is composed of the governing race, the Arabs. questionable if there are any really pure Arabs, still they are sufficiently distinguishable from the other peoples to deserve especial mention. There are, of course, several classes among them, arising out of the difference of tribe, station, and wealth. The better class are regarded as the nobles of the land. sically they are often very fine, handsome men; and they sometimes dress superbly. In their manners they are gentlemanly and dignified, remarkably selfpossessed and courteous. But too often they are exceedingly self-complacent, supercilious, contemptuous, and overbearing. They are ignorant, bigoted, confident, and dogmatical. Possessing considerable wealth, and numerous slaves, they are indolent, luxurious, and licentious. Though naturally an intellectual race, their religion, habits, and mode of life generally, reduce their intellect to a minimum.

Of the poorer class of Arabs some are soldiers, others porters, traders, or sailors. These are, as a rule barbarous, pretentious, noisy, turbulent, harsh, heartless, and, when they have the opportunity, cruel. The slave trade is carried on to a large extent by the Suri-Arabs. They are a wild, untutored, remorseless class, just the men for the nefarious business in which they are engaged. They are assisted largely by men called tende-halua, (dates-and-toffy men) or watende-halua (toffy-makers), who entice children away by presents of sweetmeats of different kinds, then carry them to their vessels, and transport them over the seas.

The Arabs, taken as a whole, are a detestable race,

as long as Arab and Muhammad dominate.

Another and very important sec lation is composed of emigrants from Borahs, Khojahs, and the represen other races and castes. Altogether between 6,000 and 7,000 souls. British subjects, and live under the The principal trade H.B.M. consul. their hands. Lately it has been brou the letters of Dr. Livingstone, that t and still are, intimately connected with That this is so I myself have not the lea supply the material wherewith all con the coast and the interior is carried on commerce the slave trade is mixed up otherwise till slavery on the coast shal destroyed. Col. Rigby, at the time he Zanzibar, set his face with energy and against the holding of slaves by B and insisted upon the liberation of a retained. Papers were eigen

unis case, I must say that the advantage to the slave would be decidedly on the side of purchase. A slave owned is liable to better treatment than the slave hired, on the same principle that most people take better care of their own horses than of borrowed, and especially of hired, ones. The disposition in the latter case is a determination to get one's money's worth out of the brute, while in the former, care is exercised lest, by overwork, the animal should be injured, and so depreciated in value. However, whatever may be said, there is no doubt that our Indian British subjects do buy, sell, and hold slaves, and that, in their commercial transactions, they get large profits out of the traffic.

The Banians are a most influential people in Zanzibar and all along the coast. The customs are farmed by some of their fraternity, Jeram and Co. of Cutch. These people are the bankers, too, of Zanzibar. Ladha Damji, the head of the firm for so many years, died in 1870, and he is succeeded by his son Likmidas.

A Banian is a very prominent and, I may add, a very picturesque person wherever found upon the east coast. He is a wonderfully sharp, shrewd, clever fellow, ever keeping an eye open for the main chance, and grasping at it wherever he sees, or fancies he sees it. He grasps at shadows often enough, but he had rather do this a thousand times than miss one real chance. See him at his books, and you see a man lost to all the world. Tailor-fashion he sits upon his low couch—a mattress spread upon the ground—and surrounded by a row of cash and other boxes; his only garments a thin cloth about his loins and a red

numer and a reed-perms head bent forward, his eyes peer glasses at the paper below, he looks tion of abstraction; he might be an averge of discovering the philosophe divine about to seize upon the origin. This man is one of the great power Africa.

The Borahs are a somewhat respec men; in business ability a match for They are keen, sagacious, but over-graobject is to make money, and to make they can. They are Moslems, but are corrupt by the Arabs and Wasuahili, so upon askance by their co-religionists. their own views with obstinacy, but the bigoted, like the Arabs. They know that the English have done for India than a profound respect for Englishme mercial matters these men would make a ally with western peoples.

Another section of the Indian reside stall-keepers in all the bazzare

articles of their trade, they have nothing to develop their faculties, so they become the inert and stolidlooking beings they are.

Among the other Asiatics the Belooch deserve to be mentioned. These men are mercenaries from Muscat and Mekran. They come to the coast of Africa principally as Askar (soldiers), and they compose the chief portion of the Sultan's army. receive a pay of three dollars per mensem. Some receive a little more, some a little less. Out of this pay they purchase their own clothes and arms. they manage to live is a mystery. Yet they soon become slave-owners, and appear to be in easy circumstances. As soldiers they are an exceedingly motley and ragamuffin set. Loud and voluble talkers, they make themselves heard on every hand, but they are little thought of. To their betters they pretend the greatest respect, deal out their flatteries wholesale, and proffer their service to the death. To those they consider their inferiors they are arrogant, overriding, pitiless, and brutal. They are lazy, ignorant, conceited, sycophantic, cowardly, treacherous, rotten to the core.

To the population of Zanzibar the Comoro islands supply some two thousand men. These are to a large extent loafers. No one has much good to say of them. Musa, notorious as the deserter of Livingstone, is a member of this class. They come to Zanzibar in search of bread. After awhile, managing to purchase a few slaves, they consider their fortunes made, and give themselves up to idleness, living upon the sweat and toil of their slaves. The Malagash have a quarter in the city to themselves.

The mass of the population is composed entirely of slaves. These wretched people are brought from all parts of the eastern half of Africa. At Zanzibar you may find the representatives of almost all the tribes of this section of the continent—men and women who have been bought and sold, and who are being ground to dust, in order to supply bread to the more powerful few, who are too idle to work, and who see no horror in feasting upon the blood, bones, sinews, and flesh of their fellow-creatures.

The whole country between Kiloa and the Nyassa, between Zanzibar and the Tanganika, between Mombasa and the Victoria Nyanza, is drawn upon to supply, to fill up, and to perpetuate this shocking community of slaves. Viewed aright it is a terrible sight. Yet the world has been looking upon it calmly. It is dreadful to think that even Englishmen become accustomed to it, some not only to tolerate it, but to treat it flippantly, and even to defend it. Yet such has been the case, naturally perhaps, with those who are constantly living among it; for there is something about it which in time really petrifies the soul, and hardens all the feeling.

Europeans are not in great force at Zanzibar. English, or rather Scotch, French, Germans, and Americans, there may be some sixty or seventy individuals altogether. There are also, if I may mention them in such honourable company, a few half-caste Portuguese, from Goa in Western India.

The Europeans have been the making of Zanzibar, and were they withdrawn the city would collapse. They are large employers of labour, though the

labourers themselves are not profited thereby; for they are slaves, and have to deliver their earnings to their owners.

The commerce of Zanzibar is of considerable importance. Almost all the produce of Eastern Africa flows through it. Its most valuable exports are cloves, sesamum, ivory, ebony, orchella-weed, cowries, and gum-copal. Among its imports are Americani (unbleached calico), sheeting, blue indigo stuffs, coloured pocket-handkerchiefs, prints, coral beads of every colour, brass and iron wire, crockery, etc. The imports for 1867-8 amounted to £433.693.

The commerce might be greatly extended under a powerful and energetic government, but in the hands of the Arabs, and while slavery exists, very great things are not to be expected. Under the present state of things Africa is being rapidly depopulated; her peoples are dying out; and, such being the case, how are her resources to be developed?

The climate of Zanzibar has been represented as being decidedly bad. It is, however, by no means so deadly as that of the mainland. Its mean temperature has been estimated at about 80° Fahr., the range being from 77° to 85°. The heat is not excessive, yet the atmosphere is sometimes most oppressive. The seasons are more irregular than on the mainland, though the general conditions are much the same. The two monsoons, north-east and south-west, prevail, dividing the year into two unequal parts, the first extending from November to March, and the second from April to October. The north-east monsoon is called Kaskazi; the south-west, Kausi.

Wanderings in Eastern Africa.

42

They are divided by intervals of calms and variable winds. There are three falls of rain during the year, the Masika, the Mcho, and the Vuli, more observed on the mainland than at Zanzibar, where the rainfall is distributed more generally throughout the year. The Masika, or heavy rains, are ushered in by the Kausi, and prevail through April, May, and June. The Mcho are mere showers, the remains of the Masika; while the Vuli, latter or small rains, fall between October and November, when the sun has crossed the equator, is on his way to the south, and the winds are changeable.

European residents in Zanzibar all suffer more or less from fever, and in many cases the malady proves fatal. Deaths may be traceable sometimes to want of care; yet, making allowances of this kind, our impression is that the per-centage of deaths in Zanzibar among Europeans has been rather high. The climate would doubtless be improved if sanatory regulations were introduced, and the city cleansed of its filth. A dreadful effluvium arises from the seabeach at low tide, occasioned by the oozing of filth from the sands. The city, too, is almost completely surrounded by a broad shallow lagoon, over which the water flows and returns with every tide, leaving a fetid plain, reeking with the most pestiferous vapours. Something needs to be done to remedy this evil.

The water procurable in Zanzibar is not particularly good, that from the wells being more or less brackish. The Europeans meet this difficulty by collecting as much rain-water as they can, preserving it in tanks, and filtering it for use. It is not surprising, all things

considered, that the healthiness of Zanzibar should not be better than it is.

But the moral condition of this city is its worst phase. There is no morality in it; it is scarcely superior to Sodom. It is a black picture, upon which we can scarcely dare to gaze. There is a great work for the Gospel of Jesus Christ to do here.

The French Roman Catholics have had a mission in Zanzibar for many years, and not long ago they commenced operations at Bagamoyo, on the mainland. They have a large number of young people under training, whom they are teaching the useful arts, as well as instructing in the principles of their religious system.

The Oxford and Cambridge Universities' Mission has for some years been carrying on its operations at Zanzibar. Hitherto, however, it has confined itself to the holding of religious services for the Europeans on Sundays, and the education of a number of boys and girls, selected from slaves captured and liberated by H.M. cruisers. The mission has made an attempt to establish an outpost on the mainland, in the country of Usambara, not, however, with any very gratifying success. The station, if not given up, had been without a missionary for some time up to the middle of last year. We do not know if any later attempts have been made to support that station.

We hope the time is not far distant when a brighter day will dawn upon Zanzibar. We have tried to describe the place and people as they are. It is not a bright picture we are aware, but this cannot be helped. It is important that the truth should be

44 Wanderings in Eastern Africa.

known. If we are not mistaken, the state of Zanzibar will excite the deepest pity in philanthropic minds; and we trust that ere long that feeling will find tangible expression in the adoption of such measures as shall prove of the greatest benefit to the degraded thousands of that unhappy island and city.

CHAPTER III.

SUAHILI-LAND AND THE WASUAHILI.

BEFORE describing the people it may be desirable to give some account of the country they occupy. We find ourselves, however, in some difficulty for the want of a designation. Names there are in abundance for special localities; yet, singular to say, there is no general term in modern use by which the territory occupied by the Wasuahili is designated. U-suahili, according to the general method of denoting country, would not be endured, and we have therefore chosen the compound at the head of the chapter, Suahililand, the land occupied by the Wasuahili, and which is more or less under the government of Zanzibar Without attempting to be too precise, it may be said to extend from Kiloa, 9° south latitude, to Barawa, 1° north. There may be a few Kisuahili-speaking people and a few villages nominally under the Government beyond these limits, but they can scarcely be said to belong to the country. boundaries comprehend both the islands and mainland, the former being the more important of the two. There is scarcely a single town of importance upon the mainland. The islands seem to have been selected as affording more security against the encroachments of the savage inland tribes, yet it must be remembered that some of them are exceedingly rich and fertile. Let us take a rapid survey of the whole country, beginning at the south.

Kiloa: this is a small island, but its town is of considerable size. It is chiefly notorious for its large exports of slaves. Mafiya is a much larger island, further north, standing at some distance from the coast. It is said to be fertile. Of the coast between Kiloa and Bagamoyo not much is known. The river Rufiji comes down through this portion of the country, but it does not appear to be of much importance. Dr. Livingstone ascended it for some distance, but beyond this it has never been explored.

Dara Salaam, almost opposite to Zanzibar, is a new town. It was commenced by the late Sultan Majid, who intended making it the capital of the country. He seems to have been apprehensive that he might have to leave Zanzibar to some more powerful nation, and his object in building Dara Salaam was, doubtless, that he might have a place of retreat when the progress of events should render it necessary. The position selected is a good one, the chief advantages being that it is higher and perhaps healthier than Zanzibar, and there is also a good and commodious harbour. The town has been neglected since the Sultan Majid's death, the present Sultan taking less interest in it than his brother had done.

Bagamoyo is a long, straggling place, with a population of between three and four thousand. It contains a few substantial buildings; all the rest

are the normal wattle-and-dab huts. It is almost opposite to Zanzibar, and is the starting-place of caravans for the interior. It is the door to Ugogo, Unyanyembe, Ujiji, etc. Here porters are collected. These are mostly Unyamuezi, who come down to the coast with caravans, and wait at Bagamoyo till an opportunity presents itself for returning to their homes in the same way. Between Bagamoyo and the Pangani river are a few villages, the country immediately behind being occupied by the Wazaramo, Wadoi, and Wazegua.

The river Pangani is a considerable stream, deriving its waters from Kilima Njaro, but is not navigable for any great distance, even by the smallest craft. The town of the same name is small, but contains a somewhat enterprising people. The Pangani caravans make their way into the interior as far as the shores of the lake Victoria Nyanza, and scour the whole country between it and the two snow mountains Kilima Njaro and Kenia. Between Pangani and Mombasa are a few towns and villages, the chief of which are Tangata, Tanga, Vanga, Wasin, and Gasi. Tanga is the largest of these places, and, like Pangani, does a good deal of trade with the Gasi has latterly been rendered rather notorious by having been taken possession of by a rebel sheikh, of the Masrui stock, Mbaraku, at feud with his brother Rashid, of Takaungu, and having thereby brought himself into collision with the Government. This man has succeeded in making himself the terror of the whole country. A few years ago an attempt was made by the Government to quell this rebel. and a large force was sent to attack Gasi.

however, aware that he should be unable to meet so formidable a foe in an unfortified village, retired into the mountain fastnesses of Udigo, built Maboma (stockades), dug trenches, and defied his besiegers. The latter, after several attempts to storm the place, the perpetration of numerous atrocities, and the loss of some of their own party, gave up the attack, and retired, greatly chopfallen, to Mombasa and Zanzibar.

The upland district between Pangani and Tanga is called Mrima, a term which is also applied to the sea-board as far south as the Rufiji river, and often to the whole mainland, by way of distinction from the many islands that dot the shores. Behind this district rise the mountains of Usambara, according to Dr. Krapf a truly magnificent country, extraordinarily fertile, and possessing a cool, almost bracing, and comparatively healthy climate. The Wasambara are a numerous and important people, but they ruin themselves and their country by never-ending feuds among themselves.

Northward, to the latitude of Mombasa, the country is called Digo, or Udigo, or Unika, whence rises the fine peak Jombo, and the long uniform mountain range of Shimba.

Besides the Wasambara, the people occupying these territories are the Washinzi, the Wazegeju, and the Wadigo, the latter being the southern section of the Wanika.

The Wazegeju are a poor and despised race, similar in their habits and customs to their neighbours, the Wanika, of whom we shall have more to say hereafter. The Washinzi (conquered) are also held in

low estimation, and are treated with contempt. The term is applied in a general way to all servile peoples.

In the woods about Jombo, a settlement composed of runaway slaves, called Muasagnombe, has been established. It numbers some thousands, but locked in as they are on all sides, expansion is scarcely possible. We fear that liberty is but little known there. We hear of slaves making their escape thither being delivered to their owners, when applied for, on the payment of a few dollars. The original settlers, finding it impossible to protect all that fly to them, yet anxious to make all they can out of their position, accept the fee as a compromise, and so the settlement has become effete. It is likely that slaves are held and retained there, as they are everywhere else in this country.

Out at sea from this part of the coast, at a distance of about thirty-five miles, with its northern end cut by the fifth degree of south latitude, lies Pemba, the "emerald isle" of Eastern Africa. This island sends large supplies of fruit and vegetables to all parts of the coast. It contains a numerous population, and the people, though ridiculed by some of their neighbours, seem to be unusually industrious and well to do.

North of Mombasa the chief towns are Takaungu Malinde, Kau, on the banks of the Ozi, Lamu, Patte, and still further, Tulu, Barawa, and Makurdisha. As we have to travel over the country between Mombasa and Patte, we forbear to enter into any details regarding it here. Barawa, for an African town, is a thriving place, and does a great deal of business with the interior, their caravans penetrating to the districts

of Burkeneji and Samburu. One of the German houses of Zanzibar has an agent at Barawa, an evidence that there is some little business doing at that The whole coast from Barawa to Cape Gaurdafui is occupied by the Somali tribes. They are ignorant and infatuated Muhammadans; inhospitable barbarians; heartless, cold-blooded, and remorseless; equal to the perpetration of any deed of violence and blood. Several attempts have been made to explore their country, but all have disastrously failed. Captains Burton and Speke left some of their companions dead upon Somali soil, the victims of blood-thirstiness and treachery, and they themselves escaped only by the skin of their teeth. The Baron von der Decken, too, and some of his associates. in an attempt to ascend the Jub river, were cruelly butchered by the Somali, at Bedera. This was one of the most terrible of all the atrocities ever enacted even on African soil. Somali-land now seems to be looked upon as altogether inacesssible.

Mombasa, just below the fourth degree of south latitude, is one of the most important places upon the whole coast. The native name is Mvita. Both Portuguese and Arabs have held it in high estimation, and in turn it has been to both one of the strongest and most thriving places in East Africa. Unlike Mafiya, Zanzibar, and Pemba, all of which stand at considerable distance from the coast, Mombasa lies within a deep gulf, and is embraced, so to speak, in the very arms of the mainland, so as to become almost a part and parcel of the latter. It is encircled by a broad, deep stream, thus really uniting in itself all the advantages of an insular and mainland position. Several creeks run up into

the land for a distance of a few miles, receiving the drainage of the Kinika hills, and affording facilities for the conveyance of the produce of the surrounding districts to the town. Busy ferries ply at Kisauni, Makupa, Kilindini, and Pa Mbaraka. At Makupa, however, the stream is fordable when the tide is low. The entrances north-east and south-west form excellent harbours, affording anchorage for vessels of the largest draught, and, I should say, great facilities for the building, whenever they may become necessary, of wharves and docks.

The island is higher than most parts of the coast, rising, as it does, out of the water in abrupt cliffs, some forty or fifty feet high. Inconsiderable as this elevation may appear, it gives to the place many advantages, especially those of a sanatory kind. The island is from three to four miles in diameter. soil is for the most part very fertile; yet, despite this and the smallness of the area, it is only partially cultivated. The mango, palm, limes, cashew, baobab, flourish in every part, and a great variety of tropical vegetation is to be found among its shrubbery and jungle growth. Everything grows in the greatest luxuriance. Orchards, as well as vegetable and flower gardens, might be cultivated with the greatest ease, and the island made into a perfect little Eden. only drawback would be the want of water, though this difficulty could be met by the sinking of wells. Wells are already to be found where we would least expect to find them; relics no doubt, some of them, of Portuguese civilisation.

The town of Mombasa stands on the north-east side of the island. Like Zanzibar, it has its "dicky"

In the front there are several stone houses, glaring with white plaster. Among them is the Furatha (custom-house), a far more respectable one than that of the capital. There are a few others of a like description behind. Among the better class of buildings are the mosques, but many of these are in a very ruinous condition. Most of the Niumba za mawe (stone houses) are rough unplastered buildings, unsightly to the last degree. Many of them are the patched-up ruins of what were once superior buildings, dating back to the time of the Portuguese. There are a goodly number of square one-storied houses, with walls of rough coral rag, held together with slime or mud for mortar, and covered with a high roof of palm leaves; but here, as elsewhere on the coast, wattle-and-dab hovels constitute the residences of the greater portion of the people.

The lanes are narrow, crooked, and intricate, and are everywhere overhung with the long, low, irregular eaves of the huts, which often render it necessary for the traveller to stoop, and to exercise the greatest care if he would keep turban or hat in its place, and his head unbruised. Long poles project awkwardly from all sides and at all corners, as ill-looking as they are dangerous; yet the natives never complain of them, or even seem to notice the nuisance. There is one ndia ku (broadway), leading half-way through the centre of the town towards the fort. It is some fifteen feet wide, and lined on either hand with shops, kept by Banians and Hindoos, and is anything but straight and clean. The town boasts a bazaar and two market-places, all of the same description as those of Zanzibar, though on a smaller scale. They are

busy, bustling, noisy, dirty places, repulsive to every sense.

To the south-east of the town, and facing the northeast, built on slightly elevated ground, and overlooking both town and harbour, stands the fort, certainly the most formidable-looking establishment of the kind to be found anywhere upon this coast. A Portuguese inscription over the doorway bespeaks its origin, but in the hands of the Arabs and Wasuahili it has become a very different place to what it must have been originally. A few old honey-combed guns still peep through its walls; but many, dismounted and fallen. lie embedded in the sand below. It has a somewhat eventful history, upon which the Wasuahili love to dilate, though in no way honourable to them. seen its best days, and is now in a state of decay. is at present garrisoned by a Jemadar and a company of Belooch, the mercenary askar of Savid Barghash. One half of the town is enclosed by thick walls, which may have done service in the past, though they answer no purpose now, and are crumbling to dust. To the south-west of the fort are the ruins of another but a much smaller one, near to which stands a pillar till lately surmounted by a cross, a solitary relic of the Christian faith which prevailed here under the Portuguese. We remember pushing our way, five years ago, through the jungle of that part of the island to examine these remains. At that time the cross was there. Soon afterwards, however, it was removed, or additional masonry has been built around it so as to hide it, for it is no longer to be seen. Muhammadan bigotry may have stepped in to destroy the obnoxious relic.

Wanderings in Eastern Africa.

54

Mombasa is governed by an Arab Luwali (governor), called Ali bin Nasur, appointed to the post by the Sultan of Zanzibar. His will is law. The people may appeal to the Sultan against his decisions, but the poorer of them find it difficult to do this. Bribery is a very powerful institution amongst Arabs, indeed the law may be said to be absolutely under its control. The governor of Mombasa is said to receive no pay, but there are ways and means of making the position a most lucrative one. The people are made to feel this, and they complain, but in silence, and resign themselves to their wrong.

The population of Mombasa cannot be less than 15,000. It has greatly increased of late years, chiefly, however, through the large importation of slaves made from all parts of the country.

The climate of Mombasa is far preferable to that of Zanzibar. The temperature is higher, but the air is dryer and far less relaxing and enervating. If the town were cleansed, and the soil brought under cultivation, it would be one of the healthiest of tropical towns.

Its surroundings on the mainland are of the most advantageous description. The land on all sides is very fertile, and is largely cultivated. Kisauni to the north, Changamoe to the north-west, Mtongue west, and Lakone to the south, are all covered with thriving plantations. The produce they send to the town adds largely to its wealth and importance. They are the market-gardening districts of Mombasa. All kinds of fruits, vegetables, pulse, and cereals, grow in the greatest abundance. Their palm and mango plantations are magnificent. Oranges, limes, lemons, pine-

apples, guavers, pomegranates, jackfruit, flourish exuberantly. Sesamum is cultivated largely, and is an important article of commerce. These districts are backed by the Wanika-land, which supplies rice, indian corn, and millet to an almost unlimited extent. With these surroundings what might Mombasa not become in the hands of an intelligent and energetic people!

The people of Mombasa do a large trade with the interior. Their caravans visit Teita, Chaga, Ukambani, and the Masai country, as far west as to the shores of the Victoria Nyanza, north-west to the regions about Lake Baringo and the confines of Samburu. Ivory, rhinoceros-horn, orchella-weed, gum-copal, slaves, etc., are collected from all parts of the country, and altogether constitute a very flourishing trade. Such is a general view of the Suahili-land. We will now try to describe the people.

The term Wasuahili is compounded of an Arabic word signifying "coast," preceded by the African prefix "wa," denoting people, its simple meaning therefore being "coast people." It was originally applied only to the people of Lamu, Patte, and Barawa but in modern use its application is extended to all the inhabitants of the coast line we have been describing. The people themselves facetiously derive it from Sawa hila, which may be freely rendered "crafty folks;" and certainly, if the etymology were correct, this would be a very appropriate designation. They call themselves Wajomba, which in Kinika becomes Ad-There are many local appellations in use, as, for instance, Wamvita, the people of Mombasa, or Mvita; Wamrima, the people of Mrima about Tanga; and Watu wa Rufiji, the men of the Rufiji river.

But the derivation of the people themselves is a far more difficult question to settle than that of their name. It would be hard to say what they really are. The modern Msuahili is a medley of almost everything oriental, and is perhaps not without a spice of something occidental in his blood. If any mortal could claim relationship with half the world, and a little more, that man is the Msuahili. He has probably as much of Shemitic as of Hamitic blood in his veins. Arabs of various tribes, Hindoos, Belooch, etc., have been so long resident upon the coast, and have so intermarried with the natives, that a race of half-castes has arisen; hybrids, or creoles, widely differing from each other according to their various parentage, vet coming under the one designation, Wasuahili.

Every physical type is to be found among them, from the high Asiatic of the noble Arab to the lowest negro type of the people who come from the regions of the Lake Nyassa. There is also a great variety of colour among them, every shade between jet black and a light brown. Mulattoes are common, but the darker hues preponderate.

Many distinctions of rank and station exist among them, but for general purposes they may be divided into two classes, the Waunguana and the Watumoa, the free and the bond, masters and slaves. The latter are by far the most numerous. There are a few who are called huru (free), that is, those who have been set free either by the kindness of their masters, or by any other circumstance. Slaves born in the house are called wazalia (natives), and are treated with especial favour. Others there are who call themselves Meskini ya Mungu (God's poor), those who have been lest upon

Suahili-Land and the Wasuahili.

57

the stream through the death of all who have had any claim upon them. Wahaji are converts to Islam, who have left their infidel relations and taken up their abode with the faithful. They are treated kindly, and sometimes with a good deal of consideration.

The religion of all the Wasuahili is Muhammadanism, but even the most enlightened of them know but little of what it really is. Very few can read the Koran intelligibly. Many learn parrot-fashion to repeat its chapters, but they know nothing of the meaning of what they repeat. The dogma that "God is one: that there is no God but one, and that Muhammad is the prophet of God," is the sum and substance of their creed. And to this they cling with blind but astonishing pertinacity. They will listen to nothing in contradiction of any part of this creed; it is to them the sum total of their religion. They hold it as if they felt it to be their life. They flatter themselves that there is boundless merit in doing this, and believe that God will condone every sin on account of it. How should such a religious system have a beneficial effect upon their morals? They are absolutely lost to virtue, in some respects far more so than the very heathen whom they treat with such contempt. It is a fearful picture; we shall not attempt to portray it; but we may say that it has been painted with a masterly hand in the latter part of the first chapter of the Epistle to the Romans.

Education is confined to the Waunguana, and comprehends only the knowledge of a little reading and writing. The ability to spell out the Koran and to write a business note is the ultimatum of Kisuahili ambition in regard to learning. Slaves, except in

very special cases indeed, are altogether untaught. Yet they sometimes learn by rote sufficient of the Koran, though in an unknown tongue to them, to take part with their betters in the religious exercises of the mosque.

In dress the Wasuahili copy the Arabs. We will first describe that of the men. First, a loin cloth, with coloured border, called kikoi, is drawn round the waist, and fastened by folding both ends together, rolling them into a ball at the top, and tucking it inwards against the body. Next over this is drawn the kansu, a long, straight, narrow garment, of various materials, but often of white calico, with short tight sleeves, looking not unlike what is worn among ourselves for a night dress. Upon this is worn a kisbao, a kind of sleeveless waistcoat, of bright colours, elaborate braiding, and showy buttons. Sometimes this gives place to a sleeved jacket of crimson or purple broadcloth. A shawl is often twisted round the waist in the form of a girdle. On great occasions, and generally on Friday, which is the Muhammadan Sabbath, the joho is worn. This is a long overcoat of fine cloth, maybe of blue, black, scarlet, or purple, sometimes richly ornamented over the shoulders with gold lace, open in front, but falling over the back in one seamless piece, and reaching to the very heels. On the crown of their heads they wear sometimes a red fez, and sometimes a white needleworked cap, called kofia, and about this is bound the kilemba or turban, a large cloth of white, but more often of highly coloured material. On their feet they wear large, thick, cumbrous sandals, the borders, straps, and tongues of which





Vantent Brooks Bay & Son lath

WASUAHILI
TOFIKI AND WIFE.

(From Phongraphs by New)

are rather tastefully ornamented with interlacing of coloured leather. Such is the Msuahili of the male gender when completely dressed. In his perambulations about town he carries either his upanga (sword) or a bakora (walking-stick). He deems himself a superb grandee.

In his person the Msuahili is scrupulously clean, certain washings being necessary in order to fit him for attendance upon the service of the mosque. He shaves off the hair of his head, usually keeps his beard well trimmed, and his upper lip is so shaved that the merest pencil-like mark is all that remains of his mustache. He blackens his eyes with antimony, and perfumes himself to the highest pitch.

Of course there are many modifications of this dress and get-up. The kansu and skull-cap are all that is worn in doors, and often all that is worn out of doors. The loin cloth has not seldom to do service alone, even among respectable people; while, with regard to the slave, it is all that he can procure. Some slaves, however, do better, and now and then they make as grand an appearance as their masters.

The better class of women wear suruali (trousers), and kansus of coloured material. Upon their heads they bind, so as to hide their hair, silk handkerchiefs, or wear caps spangled with gold. Tunics, tastefully embroidered, are also worn, and Muhammadan delicacy requires that this class should be masked. Sandals of leather, but sometimes wood, or clogs, adorn the feet. Out of doors a large square black silk mantle is thrown over all, but women of this grade are seldom seen abroad.

The majority of the women dress in far inferior

style to this. Visuto, square coloured cloths, and kaniki, indigo-dyed stuffs, are common articles of dress; but lesu, large coloured cotton handkerchiefs, are much affected. Six of the latter, cut into two parts of three each, are sewn together so as to make one square cloth, and the dress is complete. This is drawn round the body under the arms, and is secured by gathering the ends together and rolling them into a ball at the chest. A similar article is worn over the shoulders, or is hung from the head like a veil. In some places the ukaya is preferred. This is, generally speaking, a long piece of blue calico or gauze, fastened over the forehead by a piece of cord round the chin, and falling over the head down the back. Dressed in this style, particularly when the material is new and the colours are bright, the Msuahili woman is in her glory, and appears to admire herself prodigiously.

In further decoration of her person her head is dressed in the most fantastic fashion. Sometimes the wool, parted in the centre, is gathered together and set up in two large heaps, one on either side of the head. But as a rule a large number of partings are preferred, extending from the forehead over to the nape of the neck. This is done by dividing the locks into as many parts as may be desired, and then plaiting them tightly down to the head, finishing off the ends into what may be designated small rats' tails. Sometimes these plaits are divided into several series, the partings running in different directions, now reminding one of the divisions in a melon, now a furrowed field, and now the stripes of the zebra. Sometimes the whole woolly crop is shaved off, and

the bare head, abundantly greased, shines like a boot well polished with Day and Martin's best.

The Msuahili woman neglects no part of her person. One of her favourite habits is to load her eyes with Wanda, a black mixture such as might easily be made of lampblack and oil. This she fancies adds considerably to the lustre of her eyes! In the left wing of her nose she inserts a stud of either brass or gold. The lobes of her ears are pierced and gradually distended to a size sufficiently large to receive a ring an inch and a half or two inches in diameter. The ornaments worn in them are of different kinds; now a small lime, now a disk of wood, now a bundle of cloves made up for the purpose, and now a ring of silver. The upper rims of the ears are thickly perforated all round, for the purpose of receiving silver studs, instead of which, however, pieces of wood frequently have to do service. Beads often adorn her neck, but a silver chain is sometimes worn. Numerous charms are always attached to these ornaments. Her fingers are heavily and, I may say, lustrously bejewelled. Rings, with Austrian Maria Theresa dollars and Indian rupees attached, are worn, three or four on one hand, so that the fingers and almost the whole hand is completely hidden. Bracelets of horn or silver encircle the wrists, and similar ornaments adorn the ankles. Such is a rough sketch of the middle-class Msuahili woman, a poor degraded creature, but wonderfully self-complacent and contented with her lot. Thousands of women coming under the general designation of Wasuahili there are who are far below the picture we have drawn. They are slaves who can scarcely procure food, to say nothing of fine coloured dresses and silver ornaments. These have to be content with rags!

A few words regarding the occupations and industry of these people.

Agriculture is one of their chief pursuits. man, of any position, has his shamba, or plantation, whence he derives his chief support. The labour is done by slaves, male and female, the latter being by far the most numerous. The method of cultivation is of the most primitive kind. The plough is altogether Their only implements are the axe, unknown. (kitoka,) the munda (bill-hook), and the jembe, a short-handled hoe. The bush is cut off short, by axe and bill-hook, but the larger trees are burnt down, eradication being never attempted. The whole is cleared by fire. The soil is then just scratched by the hoe, and the seed is dropped in. One plot is cultivated till it becomes exhausted; it is then planted in cassada, or left to run into wilderness, so to recover itself, while another spot is selected, and worked in the same wav.

The Wasuahili keep a little live stock, such as cows, sheep, goats, fowls, etc., but not enough to supply their own consumption, and they have consequently to obtain supplies of this kind from the surrounding countries. A considerable number of men and boys are devoted to fishing and to the other engagements of the sea. As has been already pointed out, a great deal of trade is carried on from all parts of the coast with the natives of the interior, and in this trade a good number of the males are engaged.

The various kinds of handicraft occupy a large

number of people. These are called "Mafundi," and are considered, as they deserve to be, a superior class of men to farm labourers, porters, and fishermen. The muashi (mason) runs up his rough stone walls with a good deal of proficiency, considering his materials and tools. The seramala (carpenter) makes huge doors, window frames, rude bedsteads, stools, etc.; the muhunzi (smith) works at hoes, axes, bill-hooks, knives, etc.; the shoemaker at his sandals; and the tailor at the various articles of dress worn by the natives. The weaving of lemale, a coarse cloth worn by the Gallas, is carried on at Lamu, Patte, Sihu, and in most towns may be found a few people engaged in weaving coloured borders into imported materials. There are a few gunsmiths, some silversmiths, and, here and there a watch-mender is to be found. Knife and sword-handle making, too, is in some parts a busy trade. Ship-building, that is the building of native craft, is carried on to a greater or less extent at all the leading ports.

They have a few professional men among them, They are the Kathi, lawyer or judge; the Mualim, priest; the Mana Chuoni, son of the book, or schoolmaster; and the Mganga, doctor or sorceror. These men are treated with the utmost respect, while the Sherifu, or descendant of the prophet, is regarded with superstitious deference.

A large number of women are engaged on the plantations; others in whatever drudgery may require to be done in town; and others for household work, such as the hewing of wood, drawing of water, the pounding and grinding of corn, etc. Large numbers are retained as Suria (concubines); these are con-

64 Wanderings in Eastern Africa.

fined to the house. Free women are exempt from work, but they do a little cooking, and otherwise occupy themselves by plaiting Mikeka, fine coloured mats, which are thought much of by the coast people. They are made of the leaves of the mkindu palm, torn into narrow slips, and dyed in various bright colours. The msala, or prayer mat, with which great pains is usually taken, is often a very pretty article, and sells at a high price—from four to six dollars each.

The male munguana (gentleman) is the most useless being upon the coast of Africa. He is altogether above work. Work is the badge of the slave, and it is, therefore, in his estimation disgraceful. He lives entirely upon the sweat and toil of the wretched people whom he has brought into bondage. ordinary routine of a munguana's life is as follows. If he be a zealous religionist, he rises at first cock-crow to prayer, whiles away his time till dawn, and then wends his way to the mosque for prayers again. During the forenoon he sits at home to receive visitors. or perambulates the town himself on visits to others. At noon he goes to the mosque again for prayers. Some portion of the mid-day he devotes to sleep. At three, at six, and seven o'clock he is to be found in the mosque, the intervals being filled up with gossip and chitchat, sometimes at home, sometimes abroad, sometimes in the public baraza, or palaver house, or it may be in the harem among his wives and concubines. His life is altogether objectless, except for the gratification of his own indolent propensities, purely animal needs, and personal conceit. He is a cipher. and he will never become anything till circumstances compel him to work.



Suahili-Land and the Wasuahili.

Two great festivals are held by the Wasuahili in the course of the year. The first commencing at the termination of the Ramathan, and the second on the tenth of the Mfungu wa tatu (third month). Both last for three days. It may be observed, however, that the Ramathan, though ostensibly a fast, is in The people, it is true, scrupulously reality a feast. abstain from eating anything from sunrise to sunset, but the evening meal is the most sumptuous that their means can provide. They never get such a spread during any other part of the year. not uncommon for the people to rise several times in the night to partake of the good things provided to help them through this month of fasting! Considering, too, that during the day they claim exemption from everything like labour, and sleep away a good many of the hours, the month of Ramathan may be considered a feast rather than a fast. It is certainly one of the great shams of Muhammadanism. The Siku ya Muaka, or New Year's Day, is also made a great deal of by the Wasuahili. Before sunrise the women may be seen flocking down to the shore to bathe. This done, they return to their homes, and, plunging deep into the cuisine, they make the most liberal preparations for the reception of their friends. The day was formerly one of general license, every man did as he pleased. Old quarrels were settled, men were found dead on the following day, and no inquiry was instituted about the matter. The Indian residents were often treated very roughly, thrown bodily into the sea, and otherwise ill-used. This has been stopped by the interference of the British Government, Friday, the Muhammadan sabbath, is often devoted

65

by the slaves to their Ngoma (dances). At present the people carry on their recreations in a very harmless manner. Every variety of dance is indulged in. The Wasuahili have theirs, and the Wanyassa, Wangindo, and others, theirs. They are often very grotesque performances, requiring an amount of bodily exertion and power of lung most exhausting. The people sometimes become very much excited, sometimes hysterical, sometimes they fall in an apparent swoon to the earth, and require to be brought to their senses by the potent influence of the Mganga. As may be expected, many improprieties are to be witnessed, but it must be admitted drunkenness is not often seen.

Both sexes join in many of these dances, but there are others that are confined to one sex. The slaves only are found out of doors; the Wanguana are confined to their houses. The slaves in this case certainly have the advantage.

Marriage is an odious institution amongst the Wasuahili, as indeed it must be wherever polygamy prevails. By Muhammadan law a man is allowed to marry five wives, and to take to himself as many concubines as he can afford; while all his slaves are absolutely at his disposal. In the Kisuahili language there is no word for wife; she is simply called Mke, woman. She is at best the toy, but more often she is the mere slave, of the man. Marriage is effected by the payment of a dowry, and the signing of a contract before the Kathi (judge). It is in fact a purchase made sure by signature and seal. It is sometimes a most expensive affair, so much so, that many men cannot afford it, and content themselves with purchasing slavewomen, and keeping them as "suria" (concubines).

Suahili-Land and the Wasuahili.

67

Marriage is celebrated by "harusi" (festivals), to which all relatives are invited, and a large number of outside Processions, dancing, singing, gun-firing, friends. joking, and match-making are the usual accompaniments. Divorce is easily effected when desired. Marriage among the slaves can hardly be said to exist. Small dowries are paid, and contracts are sometimes signed, but the bond is as fragile as a spider's web. They have a curious custom of this kind. The woman provides house and furniture. In her house she is queen. Should her husband dare to offend her, she at once reminds him that she is mistress; that the house and furniture are hers; and that if he is not satisfied with the treatment he receives, he can leave and make room for some one else. The insulted and indignant man seizes his stick, or his sword, and flees from the termagant to seek a home elsewhere. it may happen that married couples may part and be competent to re-marry a dozen times in the course of their lives. Children born to slaves are, of course, the property of the masters, and may be dealt with as he pleases. These things are mentioned in deep shame and pity.

Marriage being such as it is, home, as we understand it in England, does not exist among the Wasuahili. Free women are confined to their dark houses, and are scarcely ever permitted to see the light of day. When they go to visit their female friends, it is generally by night, and even then they are surrounded by slaves, cloths being stretched over them, like a tent, to prevent their being seen. Home to them is a prison-house into which no social comfort can enter; they are confined to the society of their own sex, chiefly to that

of their fellow-wives, with no occupation but to gossip, wrangle, and fight. Theirs is indeed a terrible fate, though they may not feel it. We talk of women's rights in England; let the women of England think of their sisters' wrongs in Africa, and they would better appreciate their own privileges.

The transition from marriage to funerals may not be pleasant, but it is a very common one, so common, as to become an almost natural one. The Wasuahili doubtless feel the death of their relatives, as other mortals do, but like most Orientals they are very demonstrative. Matanga (mourning) is held from five to ten days' duration. Loud lamentations are heard at intervals during the whole of the time, a great deal of it, we fear, being artificial, got up for the occasion. Feasting, music, and dancing are at the same time carried on, in order to prevent over-much sorrow. The "matanga" over, all signs of mourning disappear, the departed is forgotten, and life goes on as before.

The Wasuahili have but little knowledge of medicine, and they resort instead to charms. Pieces of paper, containing passages from the Koran, carefully wrapped up in bits of cotton, sewn into pads, and worn round the neck, are considered very potent, and are trusted m for the cure of all sorts of maladies. Many diseases are attributed to Pepo (evil spirits), which are supposed to take possession of the human system, and to effect a cure the spirit must be expelled. The Mganga is called in to do this. Elaborate ceremonies are performed, consisting chiefly of drumming, singing, and dancing, by which a high degree of animal excitement is created, and eventually it is discovered that the patient is cured. Cases such as the following often

Suahili-Land and the Wasuahili.

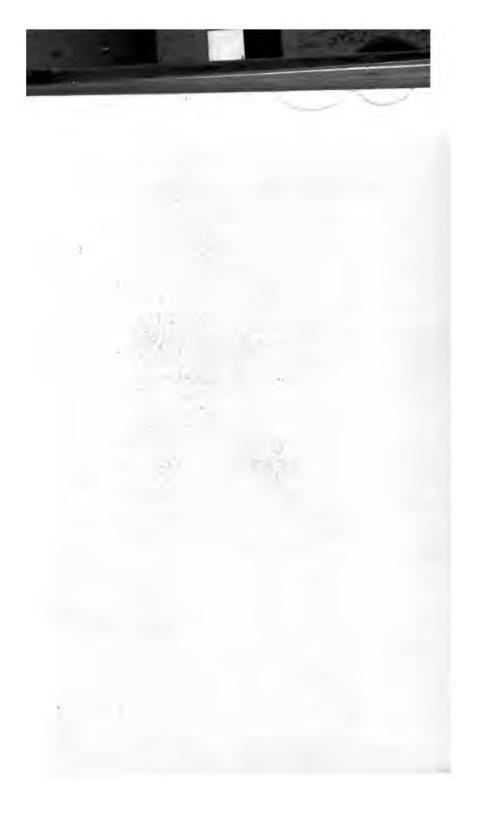
69

occur. A woman has long besought her husband in vain for a new dress. Every other art having failed, she is found by and by to have been seized by the Pepo. The Mganga does his best to cast him out, but without success. At length it is discovered that the demon will not leave his abode till the coveted dress be laid at his feet, that is, at the feet of the woman! Shallow as the trick may appear, it often succeeds. In treating cases of this kind, the Mganga has his patient entirely in his hands, and he often makes the affair very remunerative to himself. Many of the Wasuahili, however, have learned by experience the inefficacy of their own remedies. On the other hand, they have heard of the skill of Europeans in the healing art, and they believe in it. We have often been applied to for medicines, and we have sometimes prescribed for them. The most impossible cases have been brought to us-lepers, men blind from their birth, and we have even been asked for a dawa (medicine) to make the whiskers grow!

The language is called Kisuahili. It is in some respects exceedingly simple, but in others it is very complex. It is easy to acquire a vocabulary sufficient to make one's self understood, but to speak it as a native is a more difficult acquisition. There are but few foreigners who speak it at all well, while most deal out a miserably corrupt and ill-sounding jargon. The language varies slightly at the different places along the coast. The purest dialect is probably that spoken at Mombasa. Kisuahili is the key to the interior, as all the dialects spoken by the agricultural people of Eastern Africa are allied to it—all belong to one great family stock. The languages spoken by

the pastoral races, the Gallas and Masai, are, however, totally different in their character, these being cast in an Asiatic rather than in an African mould. Kisuahili cannot be said to be a written language as yet, though the Arabs have applied their characters to it, and the Wasuahili have acquired the ability to write each other crude notes. A collection of Kisuahili stories has lately been published by Dr. Steer, of the Central African Mission, but this is about all the literature the language can boast. Dr. Krapf's philological labours cannot be too highly prized. His grammar of the Kisuahili, his vocabularies of several dialects, his various translations, and his voluminous dictionary of the Kisuahili,—the latter we regret to say not yet published,—are marvels of industry and linguistic ability. Dr. Steer has done excellent service in the cause of East African philology by popularizing and making serviceable what would otherwise have been beyond the reach of most.

The Wasuahili have been estimated at half a million. Of course it is impossible to speak with accuracy upon this subject, but the above is probably near the mark. This is not a vast number, but these people have a most important part to perform in the civilization of East Africa. However, before they can be of any service, they require to be civilized themselves, and the civilization they require is that which Christianity alone can impart. While they remain Muhammadans, there is little hope for them. They want a new life within them, and without this they will go down. Christian missions for the Wasuahili is the great desideratum, if the welfare of East Africa be desired.





Weent Brode Day & Sm. Lath

MISSIONARY TRACHING THE WANIKA.
(Homa Photograph by C.New.)



CHAPTER IV.

UNIKA.

Y introduction to the Unika took place on September 1st, 1863. The first part of the journey was by boat, up the creek, from Mombasa, to the village of Makerunge. It is all as fresh to my memory as if it had happened only yesterday. The boat we had hired for the purpose was the ordinary heavy. ungainly dau la mbao (planked boat), of native build, Descending the cliff, at 11 a.m., we took our seat in the craft, and pushed off. We were bound for an unknown land; and to me all was novel and intensely interesting. Presently we were in the centre of the creek, where we got a good view of the town of Mombasa and the surroundings. The fort, the custom house, our own residence, that of the missionaries of the Church Missionary Society, and two or three mosques, are the chief buildings; all else that could be seen were makuti (palm-leaf) thatched cottages, with low walls of brown and red clay. Palms towered everywhere over all. Beyond the fort stretched the boundless sea, but on every other side we were surrounded by the wall-like cliff of the island and mainland, all covered above with the richest vegetation. The sun, being almost vertical, shone with truly tropical splendour, pouring his beams upon us most mercilessly, and flooding the atmosphere with almost blinding light. The broad waters of the harbour danced gleefully, and a thousand wavelets, like mirrors, flashed back the light. The breeze filled our sail, and, heavy as our boat was, she made her way at good speed through the waters. At Kisauni the creek turns to the left, and then another and truly charming scene comes into view. Having turned the corner, you find yourself on what appears to be a beautiful lake, surrounded by high banks, clad in brilliant verdure. There are mangoes, with their impenetrable masses of broad, dark shining leaves: creepers hanging in rich festoons from other trees; and palm trees waving their plumes above all. The water is as clear as crystal, now rippled by a gentle breeze, and now, sheltered by the bank, as smooth as glass. A profound silence prevails, nothing being heard but the merry chirping of birds on either hand, the murmuring of the water at the boat's prow, or the sound, when we venture to speak, of our own voices. ' Pursuing our course, we entered upon another lake-like scene, quite as pretty as the first, and next found ourselves upon the broad waters of the basin, at the north of the-island, called by Captain Owen, Port Tudor. It is from two to three miles broad, shallow in some parts, but, in others, as many as fifteen fathoms deep. In the centre is the Kisiwa cha pania (isle of rats), a mere heap of stones, with a clump of mangrove on the top, said to be the abode of swarms of rats. The channel flows

to the west of this green spot, the other side being left quite bare when the tide is lowest. The creek now divides itself into three parts, the one we are to follow running in a northerly direction to Makerunge, another in a north-westerly course up to the district of Rabai, and the third to the south-west toward Duruma.

From Port Tudor we pursued the course of a broad straight sheet of water up to the village of Monguya, a Kisuahili settlement, and an offshoot from the larger one of Jomvu, lying a short distance behind it. Monguya has been built upon a high tongue of land, reaching to the creek in this spot, but the banks of the river are elsewhere low, covered with a dense growth of mangrove. These trees rise from a soft bed of dark mud, alive with myriads of tiny crabs, insects, and other creeping things, and reeking with noxious vapours. The roots spring from the mud, several feet high, into a perfect maze of pointed arches, whence issue stems and branches that break out into evergreen foliage of the brightest description—a feast for the eyes. The tree produces a long, pointed, bolt-like seedling, which when ripe drops into the mud, and thus planting itself, soon starts into another tree. These woods supply ordinary firewood, fuel for tanu (lime kilns), also poles and rafters for building purposes.

Beyond Monguya, the river being narrower and very serpentine, sailing soon became impracticable. Paddles were tried, but these had eventually to give way to the pondo (pole). After a good deal of crushing among the trees, which overhung the creek for the latter part of the way, we found ourselves at

length at Makerunge. The day was drawing to a close, and we had still some distance to travel. There was no train, omnibus, cab, cart, truck, or wheel-barrow, yet we had a good many things to carry. I was to learn how things were done in East Africa. A gun was fired, and in a few moments some of the villagers came down to us. These and our boatmen were engaged as porters. Soon each man, with a load upon his head, was upon the road. The narrowness of the path compelled us to march in Indian file. We had scarcely commenced before the sun sank, and darkness veiled the scene. came dismal in the extreme. First through tall grass, and then beneath dark trees, whose gaunt forms were just seen, we made our way, I knew not whither. Presently a deep grunt was heard, and the startled porters threw down their loads, crying, "Tui! tui!" (a leopard! a leopard!) The animal, however, more frightened than the men, had hurried on his way, and could not be found. The path was in some places very rocky, and in others beset with deep holes, so that we were stumbling over the one or falling into the other the whole way. Towards the end of the journey I became aware that we were crossing some kind of stream, but the darkness was so dense that we could see nothing; then climbing the face of a steep mountain, we reached the mission station at Ribe. Those, however, were its early days. An iron-hut had been put up, and a few mudcottages had been built, but comfort had not yet been attained; it was a "dreary lodge" in that "vast wilderness." Some Wanika brought us a little water, but nothing more was obtainable, so that we had to go supperless to bed. I say bed, but that night I slept upon a wooden bench, called a table. I woke next morning to find myself in circumstances such as I could not have imagined. The iron-hut, twelve feet long by fourteen wide, was a mere heap of rubbish, having for several months been the abode of rats, white ants, and vermin of every kind. Stepping outside, I found myself in the heart of an extensive wilderness. To the west were the hills of Rabai; to the south, in the dim distance, the Shimba range; while from the south to the east I overlooked a vast uncultivated tract of prairie, jungle, wood, and forest, bounded by a strip of blue sea. I was now fairly in Unika.

The word signifies "the Wilderness." It extends along the coast between the third and fifth degrees of south latitude. It is, then, about 120 miles long, but is not more than some thirty wide. It is bounded on the south by Usambara, on the west by Taita, and on the north by the Galla-land. It may be divided into two sections, the lowlands and the highlands. running parallel with each other. The lowlands extend throughout its entire length, and from the sea-shore inland to a depth of about fifteen miles. The country then rises into two mountain ranges, the one extending from Kauma to Duruma, and the other running through the land of the Wadigo, thereby naturally dividing the Unika into two parts, northern and southern. The lowland is fertile, and when cultivated, yields abundant crops, but almost the whole of it is left to run wild. Grasses grow to great height. but dense jungles are rendered impossible by the yearly burnings which take place over these tracts.

Wanderings in Eastern Africa.

76

The Wanika set fire to the grass in order to facilitate their hunting. To the same cause may be attributed the stunted growth of many of the trees, yet some fine specimens are met with here and there. Wasuahili are encroaching, year by year, upon this portion of Unika. They pay the Wanika a small fee, and are then allowed to settle where they please. The highland regions are very fine, the scenery is often grand, while the exuberant vegetation testifies to the capabilities of the soil. The plateau lands of Udigo are described as very, very beautiful, and the same may be said of the northern districts. we made a tour from Ribe to Kauma, by giving a brief account of which some idea may be formed of the country and its people.

After a walk of about four miles, in a northerly direction, over hill and down dale, through tall grasses and thick bush, with here a small cultivated spot and there a clump of palms, we reached the forest in which we found Kava Kambe. Kavas are stockaded villages. always, for greater security, built in the midst of the forest, and generally speaking on elevated ground. So we found it in this case. We made the approach by a very narrow and ascending path, with impenetrable forest on either hand. As we drew nearer to the kaya, however, our path widened into a broad avenue, the giant growths on either hand extending their long arms overhead, mingling their foliage, and creating the most perfect shade. Here we were met by the Shaha (chief). He was alone. Hearing that we were coming, he advanced to meet us, in token of respect, and to assure us of a welcome. We entered the kaya by what had once been a door, the frame-work of which was all that remained now, and even this being ready to fall. We found a collection of a hundred and fifty huts, and a goodly number of natives. We were conducted to the "luanda," an open shed or palaver-house. Mats were brought and spread upon the floor, upon which we were invited to take our seats. Our object was, of course, to ascertain whether the people were disposed to receive missionaries, and to preach the Gospel to all who would listen to us. A large number of people crowded about us, but their curiosity to see us was so intense that they did not care to hear us. The Shaha was for some time missing. He and his grey-beards had retired to discuss our visit. Just as our patience was becoming exhausted, the party made their appearance. We explained that we were missionaries, and wished to teach them the word of God; and asked them if they were disposed to receive Christian teachers among them. They did not appear to apprehend us: but as they did not wish to cross us, they gave just such replies as they thought would please us. They were expecting presents from us; and they were afraid that any discourtesy on their part might indispose us to give. It is exceedingly difficult to get at the real heart of these people. They invited us to visit them again, and declared that the land was ours. knew what amount of meaning to attribute to their words, and did not feel therefore over-flattered. bade them farewell.

An hour and a half's walk, still in a northerly direction, brought us to the kaya of Jibana, or, as it is called by the Wanika, Dsihana. The kaya contained only a few huts, and the stockade was in a state of

It had been forsaken by its people, who prefer in times of peace to live upon their plantations. We found only a very few individuals in the place, and received from them a very cold reception. They bitterly complained of poverty, and they really appeared to be very poor. The district of Iibana is the loftiest part of the range. All its heights are thickly wooded, bearing some of the finest trees I ever saw. After resting awhile at the kaya, we proceeded on our course to Chogni. Issuing from the forest, a glorious sight burst upon the view. The whole country, as far as the eye could reach, lay outspread before us. Mountain and plain, hill and dale, dark forests and golden fields, lent all their attractions to the scene, exciting admiration, but mocking description. A little farther on the way we passed the village of Mtendani, the round conical huts of which resemble those of the Wataita.

We entered the Kaya Bomu of Chogni at sunset. This was a large township containing several hundreds of huts, and all in good repair. But it was empty. For some time not a soul was to be seen. while, however, a couple of young men made their They informed us that the people were appearance. all living in their plantations, and that they only visited the kaya on special occasions. Under these circumstances we were under the necessity of taking possession of the place in our own right. We selected an open shed for our lodging place, and gave orders to have a little supper cooked. We were chagrined, however, to find that no water was to be obtained, and had to go supperless to bed. In the morning, as we were about to leave, we found our progress cut short

at the gate of the kaya. Early as it was, a party of old men had arrived, and they were already engaged in the performance of some superstitious rite. A goat was slaughtered before the gate, its blood and entrails were scattered about the entrance: certain incantations were repeated, and the ceremony was at an end. We now postponed our departure in order to have some conversation with the people. After a palaver, similar to that held at Kambe, we proceeded on our journey. On the way we stopped at a small village, where we obtained a little dirty water and purchased some cassada. Upon this, with the addition of a little rice, we broke our fast. The march proved a very trying one; the sun blazed fiercely in the heavens, and water was scarce. We begged a little of the latter at two places, but the poor people were very chary of the precious fluid. They complained that they had a long distance to go for it. We met a few people by the way, who looked at us with no little astonishment. Some left their plantations in which they were at work, and followed us till they were tired, in order to see as much of us as they could. The country over which we passed alternated between fine grassy tracts and thick jungle. As the sun was sinking below the horizon we came to a small village, where we would fain have stopped for the night, for we were all weary; but the villagers were unwilling to lodge us, and we were obliged to push on to the kaya. By the time we reached the gate it was quite dark. We were not allowed to enter at once. were fired to give the people an intimation of our arrival. In a few moments a large number of men rushed from the gate, yelling a wild war-song, which

they call "Ndaro." They were armed with bows and arrows, some with short swords, some with bill-hooks, and others with clubs. In a moment they completely surrounded us, continuing their song, flourishing their weapons, and leaping about like madmen. It was an exhibition of sheer barbarism. And this was to welcome us! After a while we were led into the kava: the party still yelling and shouting and carrying on their dance, not ceasing the tumult till near midnight. In the meantime we had been shown into a hut, where we made ourselves as comfortable as circumstances would admit of. On the following day we met the "wase" (elders). They exhibited the same characteristics as all the others had done before them: the same indifference, obtuseness, caution, cunning, and mockcourtesy. They listened to all we said without manifesting the slightest interest in it, or comprehending it in the least; yet there was the same feigned assent and consent to all our proposals, terminating with the same unmeaning invitation to take up our abode with them, and accept at their hands the country and all it contained.

In the morning we found time to examine the kaya, which is very similar to that of Chogni, but not so large. At the bottom of the hill on which it is built flows a beautifully clear stream, the Mangudo of the Wageriama, and the Uvui of the Wataita, which flows from Bura, and enters the creek of Kilife. Kauma has another kaya, called Kaya Ribe, of the same character as this, but smaller.

When we announced our intention to leave Kauma at noon; "What," shouted the old men, "do you intend to break our hearts and to kill us outright, that

Unika.

you talk of leaving us so soon?" But we knew they would survive our departure, and so kept to our purpose. We left Kaya Bomu at noon for Takaungu, on the coast; the march occupying us till 7 p.m. First descending to the level of the lowlands, the rest of the way led us over barren tracts, with a soil rich enough evidently, but overrun with rank weeds, giant grasses, tangled bush, and useless thorny woods. When we reached the creek, the tide was in, and we had to wade through the water up to our armpits, a by no means comfortable termination to our day's marching. At Takaungu we found accommodation with Rashid bin Khamis, the governor of the place, and thence proceeded by boat to Mombasa. The country of Geriama stretches behind the districts we have described, and joins Duruma in the south. Both these are level tracts, eligible for the cultivation of grain, or the pasturing of cattle, sheep, and goats. Rabai is one of the most beautiful portions of Unika, possessing fine scenery, and almost every characteristic of a Goshen. It has to be observed, however, that on the whole the country is badly watered. Udigo is better off in this respect than the northern land. Duruma has the stream Muache; Rabai, Ribe, Kambe, Jibana, and Chogni, have their mountain streams, and Kauma has its perennial current; but when all has been said, the water supplies are few and far between, and some of them speedily dry up, and remain dry for months. Geriama is worse off than any district. In the dry season the women leave their homes at early dawn to fetch water, and do not return till night. At the same time pools of salt water, temptingly clear, are to be found everywhere in Geriama and Duruma. Were not the rain-falls regular and certain, the people could not exist. Any diminution in the amount of rain is instantly felt, and a season of drought occasions a famine.

The seasons are remarkably regular on the whole. The Muaka (large rains) commence at the latter end of March or the beginning of April. The clouds come sweeping in from the south, and overhang the country like a dark pall, or descend upon the landscape like a November fog in England, obscuring everything, and pouring their contents in broad sheets upon the earth, sometimes without cessation for days. These rains continue through the months of April, May, and June. There is then a pause, followed by showers in July. The latter rains are called the Mcho. Nature is now in her best dress, the whole country being gorgeously arrayed in robes of green. August and September are dry, so that by the end of the latter month vegetation has drooped, and all looks withered and sere. In October and November the Vule or lesser rains fall, when nature recovers, as if by magic, and all is dressed in life and beauty once more. Next comes the dry season, extending from November to April, when the trees lose their leaves, the grasses perish, the earth cracks, the air becomes exceedingly dry, the sun blazes furiously, and a deadly haze overhangs all. As if to intensify the aspect of desolation, the natives fire the grasses. The flames rage over the plains, through the valleys, up the mountain sides, and over their tops, for days, leaving the earth black with the charred remains. country is now the mere ghost of what it was a short time before, and looks unspeakably dreary. But a

Unika.

week after the first fall of the Muaka all starts into life, and the landscape smiles again.

The climate is not unpleasant, except when in The excessive humidity of the atmosphere at times, during the muaka rains, and the high temperature attained during some portions of the hot season, are both uncomfortable and trying to the European. The temperature ranges between a minimum of 60° and a maximum of 90° Fahr. in the shade. Usually, however, the thermometer stands at 85° in the shade during the hotter season, and at 75° during the cooler months of the Muaka. It is certainly not a healthy climate for Europeans. The jungles, rank weeds and grasses, the mangrove swamps, and decaying vegetation everywhere, generate malaria to a great extent, so that to the European fever is unavoidable. To the long resident on the coast the uniformity of the temperature, though not excessively high, is a severe test. This, together with the constant recurrence of fever, gradually, but surely, undermines his constitution; he loses strength and energy, and by degrees falls into a state of extreme lassitude and emaciation. Nothing can save him but a change of climate. We write these remarks from experience as well as from observation. If the country could be brought under cultivation, the climate would no doubt be greatly improved, because the generation of malaria would then be very much less; but the sameness of temperature must ever militate most severely against the health of the European.

The flora of Unika is an extensive one. Its forests contain some of the finest timber in the world. The mfule is a huge tree, and might be cut up into capital

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planks and boards. The mbambakofi is a smaller tree, but furnishes a very useful wood, red in colour, with a beautiful grain, and capable of a high polish. The heart of the tree is durable, but the outer parts are liable to decay. The Wasuahili use it largely in making their heavy doors. The msandarusi (gumcopal) tree is common, and large quantities of copal are collected from all parts of Unika, and sent to the market of Zanzibar. The wood of the tree is hard and resinous, and its shafts make excellent Among the other forest trees may be mentioned the mgurure (teak), mngambo, mismari, the mribe, muenenzi, msindi, mkalambaki, etc. The wood of these trees is sometimes extremely hard. They turn the edge of any but the best tempered axes, and some of them resist the hardest steel. The mleha, mngongo, mtunda, mbawa, and the mfuni supply softer wood. The mfuni is one of the handsomest trees in the country. It runs up in straight, clean, smooth shafts to immense heights, and then spreads into vast dome-like masses of bright green foliage.

The kikuata (acacia) and the mpingo (ebony) are both common. The mlimbo-limbo (india-rubber plant) is found in the woods. The parasitical marere (orchella weed) hangs from the trees, in woods and forests, in large quantities, and is collected by the natives and sent to the coast. They call it by the fanciful name of "Ndevu ya Muitu" (the beard of the forest), and from its light grey colour it gives a very hoary aspect to the spots in which it abounds. The cocoa-nut palm is abundant, and is at once a great boon and curse to the natives. Its uses are too well known to require

Unika.

85

repeating, but of its abuse a word may be ventured. The natives tap it for toddy. The top is cut from the heart of the tree, and a calabash is appended. wine exudes, which by the time it is collected is highly intoxicating, but becomes more so the longer it is kept, that is, till it arrives at the acid stages, when it becomes vinegar. The tree is tapped three times a day. It is necessary to repeat the operation in order to keep up the flow of the liquor. This practice is called by the natives "ku gema." The tree thus tapped does not yield a full complement of nuts, and often does not produce any whatever; therefore the course of nature has to be turned aside in order to procure the wine. The liquor is a favourite beverage with the Wanika; many of them almost live upon it. The mvumo (Palmyra), cabbage-tree, with its peculiar bulging stem and splendid plume of fans, is found in some parts of Unika, while the mkorma (fan palm) is seen everywhere. These trees are also tapped for toddy, but the one is too scarce and the yield of the other too scanty for the occupation to be carried on The areca palm sends its slim, tall shafts high into the air by the side of the cocoa-nut palm, but it is not numerous. It supplies the nut which the Wasuahili chew with lime, tobacco, etc. Very conspicuous on the face of the country is the baobab, with its elephantine trunk, its branches now bare and grey, and now bursting into green; and the tamarind with its compact mass of exquisite and never-fading foliage.

The cotton plant is among the wild growths of Unika. Samples have been sent to England, and have been pronounced good. We once planted some

"sea island," which we took to the country with us, from which we got a capital stand, and a good crop, samples of which, examined by experts, were pronounced very good. There is no doubt that cotton might be grown in this country to any extent. a pity therefore that it should be left to run into rank and useless vegetation! The country produces a few wild fruit trees, but they are of no particular value. The mango, the mzambarao, mananasi (pine-apple), mpera (guaver), mchungua (orange), mlimau (citron), mdimu (lime-tree), mpapayu (papau), etc., grow wild. The people take no pains whatever to cultivate these things, though nothing would be easier. The mgomba (plantain) is abundant, but it is left almost entirely to propagate itself. The sugar-cane is indigenous. is cultivated here and there in small quantities, but the people make no other use of it than that of chewing it as a kind of snack between meals.

Of the oleaginous plants the mbono (castor plant) runs riot everywhere; while sesamum is cultivated, but not largely.

The chief cereals grown are muhunga (rice), muhama (Turkish maize), mahindi (Indian corn), wimbe and mawele. Rice and Turkish maize are raised for the coast markets, but Indian corn is retained for home consumption. It is the favourite article of food with the Wanika. Mawele (panicum) and wimbe are small seeds which the people grind into flour, and make into sima (hodge-podge), as they do with Indian corn.

The leguminous plants are tubazi, kunde, fiwe, and pojo, but they are all very inferior kinds. The edible vegetables are chiefly mgasija (cassada).

vikandora (sweet potatoes), viazi viku (yams), vimungmunia (egg-plant), tungudsa, and various kinds of matango (melons). Cassada is a verv valuable plant to the natives; it is most easily propagated, and if the natives were not the laziest people in the world, they need never know what famine means. The stalk is chopped up into short lengths: these are just stuck into the soil; and in two or three months, without any more trouble than that of keeping the weeds down, you have a fine plantation of a thoroughly good vegetable, almost sufficient in itself to sustain life. When raw, as has been observed by some one, it eats like a poor chesnut, but it is then poisonous; and partaken of freely, it causes a giddiness in the head, and brings on vomiting. Boiled, it is a good substitute for potatoes, especially when mealy. Dried in the sun, it is eaten like bread with cocoa-nut, or it is pounded and made into sima (pudding). is, however, only made use of in this form when the supplies of Indian corn have been exhausted. Yams are not largely grown, because they are too difficult to dig up, the natives having no idea of giving themselves unnecessary trouble.

Mandano (saffron), arrowroot, and Kauma (calumba), grow all over the country. Medicinal herbs and roots there are in great numbers, some of which are watched over by the natives with great care and jealousy.

Flowering plants are numerous, and are often very lovely. They exhibit every variety of colour, some of them being extremely brilliant. A scarlet flower resembling our sweet-william is very common. Flowers reminding you of verbenas, marigolds,

snapdragons, lobelias, etc., display their beauties on every side. A pretty little blue flower, like forget-me-not, carpets the soil very extensively. Convolvuli overrun the jungles in the wildest luxuriance, and bedeck them with all the hues of the rainbow; while honeysuckle sends its long arms into the tallest trees, and hangs out its bright scarlet and vellow flowers, as if for the very purpose of displaying The mkuamba is a very them to the passer-by. common and useful bush, grows exceedingly fast, and ordinarily has nothing attractive about it; but when it bursts into bloom, though still nothing to look at, it loads the air with delicious fragrance. The mfuofiu is a bush of the same character, but grows more slowly. When in flower, it is a charming sight. The blossom is snowy white, in form not unlike the primrose, but it comes out in such quantity as almost to hide the foliage, a compact mass of bloom, emitting a fragrance equal to that of the mkuamba.

The fauna of Unika is less extensive than its flora. The domesticated animals are the cow, sheep, and goat. Fowls of a small and inferior kind are plentiful, and sell at the rate of about four for a shilling. Good milch cows are worth from ten to twenty dollars; bullocks from six to ten; while sheep and goats sell at from one to three dollars each. Dogs and cats are kept by the people. The former are of the pariah breed, and the latter wild timid creatures, apt to leave the domiciles of the people for life in the woods.

The wild animals embrace the kulungu (large antelope), niati (buffalo), sa (small antelope), pa (gazelle), kitsungula (hares), etc.; but these are scarce in

Unika. '89

Unika. Wild-boars, hedgehogs, porcupines, monkeys, and apes are more numerous, and prey largely upon the plantations of the people. The country, too, literally swarms with mapuku (field rats), and they do immense mischief; there is scarcely any living for them. Ngawa (civet-cats) run the woods and jungles.

The beasts of prey are the simba (lion), the tui or csui (leopard), the fisi (hyæna), and the keniegere (lynx). Crocodiles lurk in the pits along the course of mountain torrents, and now and then a hippopotamus may be seen.

The feathered tribe comprehends kanga (guineafowl), Ndiwa (pigeons and turtle-doves), maninga (green pigeons), kuinzi (green parrots), kororo, mpuji, kereng'enzi (partridges), etc. There are also the mdomo and mpembe, kinds of toucan, remarkable for the largeness of their bills, sufficient, one would almost think, to weigh them down. The cooing of the woodpigeon and the loud rapping of the woodpecker are very common sounds. Tsongo (native sparrows) are numerous, and are the plague of the mtama fields, The kitosi is a diminutive and very pretty creature. as fond as the Wanika themselves of palm-wine. He visits calabash after calabash, as they hang at the trees, and helps himself to the liquor they contain, till he becomes quite intoxicated. "As drunk as the kitosi," is a common saying among the Wanika. In certain seasons of the year the country is enlivened by the presence of swallows, darting arrowlike to and fro, and keeping up a cheerful twitter. Then there are many nameless birds of beauteous plumage and delightful song, which will one day become better known and appreciated than they are now.

Among the more forbidding of the winged tribe, rooks, hawks, and falcons sweep the skies by day, while owls and bats flap their wings by night.

Snakes, black and green, from the smallest adder to the mighty cobra—some harmless, and some of the most poisonous—exist. They cross your path, descend upon you from the trees, coil their way up the posts and along the rafters of your house, find lurking-places behind your furniture, and, indeed, meet you at every turn. Yet we seldom hear of harm being done by them; now and then an individual gets bitten and dies, but they more often recover.

Lizards, chamelions, milipedes, centipedes, scorpions, tarantulas, etc., creep everywhere; and there is an insect world of astonishing variety and boundless extent.

It is probable that the country possesses considerable mineral wealth. Antimony has been found in Duruma, and there are indications that iron exists; but as yet the geological characteristics of the land are but little known.

Unika, though occupied by thousands of human beings, and though it has been so occupied for many generations, remains Unika (wilderness) still. Yet such is the character of its soil and the variety and value of its productions, that we cannot but hope for it a better future. This hope, however, is based upon the faith we have in the power of the Gospel. The people of this land have to be evangelised. At present they are too inert to do aught; but when the Gospel shall have found its way into their hearts, and they



Unika.

91

begin to feel their own dignity, their activity and enterprise shall be aroused; they will then devote themselves to the arts of civilization, and these hil's and dales shall smile with plenty, and the Wilderness shall be only one in name—Unika, literally, as well as figuratively, shall "blossom as the rose."

CHAPTER V.

THE WANIKA.

THE Wanika derive their designation from the country in which they live. "Nika" meaning "wilderness," the addition of the personal prefix "wa," denotes the people, and the signification of the word therefore is "men of the wilderness," or "wilderness folk."

The "wa," however, is the Kisuahili, and not the Kinika prefix; in the latter dialect it becomes "a," the full form being "Anika." It has been pointed out that the country is divided into two sections; so are the people. The break or fall in the mountain range at Duruma severs the two peoples. The southerners take the name of the country they occupy, and are called Wadigo, while the northern people are designated by the Wadigo "Alupanga." The northerners are divided into many sub-tribes, all taking the names of the districts in which they live. There are the Watai, the Waduruma, the Warabai, the Waribe, the Wakambe, the Wajibana, the Wachogni, the Wakauma, and the Wageriami. Among the Wadigo, the tribe occupying the Shimba range are called Wash-

imba. We give the Kisuahili form of these names for the sake of uniformity.

They are altogether without history, and tradition is almost mute. It is probable that they have not occupied their present territories for more than acouple of centuries. They have the vaguest of notions as to their origin and history. The Warabai believe that they came from the regions about Kilima Niaro. The Wageriama and Waribe declare that they came from the mount Mangea, between the Mangudo, or Uvui, and the river Sabaki. not probable that the tribes have each a separate origin; their unquestionable homogeneity goes to disprove this; and it is most likely that the original home of the whole of the Wanika was the region about Mangea. In those days they and the Wapokomo, who now dwell on the banks of the Tana, were possibly They were probably ousted and broken one people. up by the Gallas, when that people came down from the north. Part of them fled and took up their home in the "" Nika," and so become what they are. others fled north, became subject to the Gallas, and took up their quarters where they now dwell. It is remarkable that the Wanika and Wapokomo, though they must have been separated for many generations, resemble each other in almost every particular.

The Wanika are not negroes in the ordinary acceptation of that term. There are those among them who approach very nearly the negro type, and there are individuals who are thoroughly so; but the people, taken as a whole, are certainly not part of that muchabused family. The sugar-loaf skull, low, retreating forehead, flat, spreading noses, thick lips, prognathous

iaws, retreating chins, high calves, bowed shins, large flat feet, and "lark heels," are certainly met with; but, on the other hand, many of the people possess a figure, form, and set of features rather Asiatic than African, and in some cases resembling the European. You are constantly meeting, as Dr. Livingstone says of some of the southern races, with persons who remind you of your acquaintances in your own country. Properly the Wanika would appear to occupy a place between the Shemitic and Hamitic races. They are below the middle size, but some fine men are met with among them. They are, generally speaking, strong and robust. You find among them all shades of colour between a warm olive and a deep The majority of them, however, are of the intermediate shades. Black is not admired, as it is considered to be the colour of the slave; the lighter a man is, the more easily is he believed to be possessed of Kiunguana (free) blood.

The mental capacity of the Wanika, as may be supposed, is not of a very high order. It is not to be expected that it should be so. It is wonderful, considering what their condition has been from time immemorial, that they should possess the mental power they do. We talk of races degenerating, and races have degenerated and do degenerate fearfully, but there would seem to be a point below which human nature cannot sink. Admitting the possibility of unlimited degeneration, the wonder is that the Wanika, and the peoples of similar character, have not become downright idiots. Yet they are farther removed from idiocy than from a high intellectuality. The great Creator would seem to have placed an impassable barrier to utter

Wanika.

it becomes hard, rigid, and unvielding. Let the minds of these people be expanded by knowledge in early life, and then the stolidity and incapacity for improvement which now characterizes them in mature years will disappear. The women are mentally inferior to the men, but this is not surprising, considering the life they lead, and the treatment they receive from

influences may continue to operate.

of children is very remarkable.

the other sex.

degeneracy; but, on the other hand, there is no such barrier in the way of improvement. Is it not astonishing that ages upon ages of neglect, abuse, stagnation, and depravity should not have crushed the man altogether out of these people? Yet so it is, men cannot become brutes, do what they will; they remain men in spite of every degrading influence, and however long such The Wanika are a most demoralized and uncultivated people; letters. science, art, philosophy, and religion are altogether unknown to them, yet they possess all the elements of a mental and moral constitution similar to ourselves. In -all that regards the affairs of every-day life they are as keen and sharp-witted as the more cultivated, and can hold their own against all comers. The precocity They learn with wonderful ease and quickness, at least equal to, if not surpassing, that displayed by European children. must be admitted, however, of the uneducated child, that as he grows up he becomes much duller, and that by the time he gains maturity his mind settles down into the normal condition of inertness and obtuseness. But we are disposed to think that this would be the case with all people, more or less. The mind requires to be educated while it possesses elasticity; in maturity

95

Wanderings in Eastern Africa.

95

The moral condition of the Wanika is low, yet again the surprise is that it should not be much lower. It is certainly preferable to that of their semi-civilized neighbours, the Muhammadans of the coast. They are very far from having lost all knowledge of the distinctions between right and wrong. Though they have no written law, they "are a law unto themselves," having the law of God inscribed upon their hearts. Conscience lives in them as the vicegerent of Almighty God, and is ever excusing or else accusing them. It may be blunted, hardened, resisted, and largely suppressed, but there it is; ages upon ages of degradation have not been able to extinguish it.

Still it is not pretended that the Wanika are free from vice. Drunkenness prevails largely. The older men give themselves up to it upon every possible occasion; and if there be a point upon which their consciences are at rest, it is upon this. done among the Wanika without drink. Marriages. births, deaths, civil and religious rites, and all "maneno" (palavers) are celebrated by drinking carousals. Sometimes these celebrations continue for weeks together. and are kept up day and night. The people are not all equally given to this vice. Some are scarcely ever sober, others only go too far on special occasions, and others are seldom ever seen worse for drink. Drunkenness is not common among young men, and among women it is hardly ever witnessed. It may be regarded as the special privilege of the older men. A teetctaller is met with here and there.

Lying is to the Wanika almost as the very breath of their nostrils, and all classes, young and old, male and female, indulge in it. A great deal of their lying



Wanika.

97

is without cause or object; it is lying for lying's sake. You ask a man his name, his tribe, where he lives, or any other simple question of like nature, and the answer he gives you will, as a rule, be the very opposite of the truth; yet he has nothing to evade or gain by so doing. Lying seems to be more natural to him than speaking the truth. He lies when detection is evident, and laughs at it as though he thought it a good joke. He hears himself called a mulongo (liar) a score of times a day, but he notices it not, for there is no opprobrium in the term to him. To hide a fault he lies with the most barefaced audacity and blindest obstinacy. In such a case he dare look in the face of the sun and declare that it does not shine. Evidence is nothing; be it as convincing as it may, he meets it with dogged denial. When his object is gain, he will invent falsehoods wholesale, and deal them out with an ease, a volubility, coolness, and an apparent sincerity which would carry all before them, if his character were not known. As it is, he often succeeds in making his lying pass current, and it pays him on the whole pretty well. He boasts that ulongo (lying) is his pesa (pice, ha'pence), and holds bare truth to be the most unprofitable commodity in the world. while he lies causelessly, objectlessly, recklessly in selfdefence or for self-interest, he is not a malicious liar. He does not lie with express intent to do others harm! this he would consider immoral, and he has sufficient goodness of heart to avoid indulging therein. feeling may often get the better of him, and strong passion may drive him to extremes, but as a rule he is not fond of "bending his tongue like a bow" for the purpose of shooting poisoned arrows to the 98

Wanderings in Eastern Africa.

wounding of his friends. I have often been struck with the manner in which he has controlled his tongue when the character and interest of others have been at stake.

The Wanika, taken as a whole, are not thieves. dividuals there are who have the propensity to help themselves to what is not their own, but it would be wrong to judge a whole people by the doings of a few. A thief may not be held in the greatest abhorrence by the Wanika, but he is certainly a by-word, a proverb, and a laughing-stock among them. Some of them are really honest, and would not steal on any account. The Waribe are considered the most thievishly inclined of all the Wanika, so much so that they have a proverb among them to the effect that he is not a child of Ribe who does not steal; and yet, during a residence of ten years among them, thieves have only troubled us on two or three occasions, and they have always been the same parties; yet we leave our doors and windows open night and day, so that opportunities are not wanting, if the people were disposed to steal. In times of famine they may help themselves to cassada, but this is as venial an offence as it would be for a hungry man in England to carry away a few turnips from a field through which he may happen to pass.

The breach of theseventh commandment is common, but it is held to be a serious offence, and is punished by fine when discovered. Wilful cold-blooded murders are almost unknown. Such atrocities as fill the columns of our daily papers in England—a wife murdering her husband, husband the wife, fathers and mothers their children—would, if read to these savages, excite their

utmost horror, and produce upon their minds the impression that we are far greater savages than they. Suicide is never heard of. Life is too easy, and too much valued by these simple people, to admit of self-murder.

But they have minor faults. A leading feature of the Wanika is the indolence of the men. man will work till he gets a wife or two, but thenceforward he thinks himself above toil, and he gives himself up to roaming from hut to hut, attending maneno (palavers), toddy-drinkings, feasting (when he can), and sleep. His requirements small, he is content to live upon what the labours of the women procure for him, and seldom or never condescends to lend them a helping hand. The women work hard: they are the From sunrise till sundown veriest slaves of the men. they are engaged in one way or another, and their life is one unceasing piece of drudgery. The consequence is that in muscular development they often exceed the men; and their hands are not only hard, but horny with their incessant toil.

Allied to their laziness is their mendicity; all the Wanika are great beggars. Like children, they covet all they see, and they never lose anything for the want of asking for it. Nothing can exceed their importunity. Undaunted by the most positive refusals, they press their suit till they excite your anger, and then coolly ejaculating, "Muchoyo we" (you niggard), they retire with disgust. They see nothing undignified in begging. Stealing they admit is wrong, but "ku voya" (to beg) they consider highly proper.

Their method of begging is sometimes most uncouth.

Thus: "I say, white man, give me so-and-so. You

Wanderings in Eastern Africa.

100

wont? Then you are a hard, bad fellow. Shan't come to see you again." Some, however, are more finished They prepare themselves largely and elaborate. beforehand. A man who, for some purpose or other, has fixed his mind upon getting a cloth will appear before you in the most miserable rags he can procure. With a long face and downcast eyes he tells you a tale of sorrow that would move the hardest heart. He assures you that you are the greatest man upon the earth, a shaha (chief), a sultan, a god; he is your servant, your slave, he will go with you to the death. He strokes your beard, kisses your hand, hugs your knees, and salutes your very feet. Oh, if you will but help him he is yours for ever. He is a perfect master of flattery, and his obsequiousness knows no bounds. He gains his object, and snaps his fingers at his dupe.

The Wanika have been said to be utterly ungrateful. I have not found this to be the case. Their language is wanting in an equivalent for our "thanks," but they have ways by which they express the feeling. A man may utter no word upon the reception of a gift, and to all appearance no gratitude has been excited in his heart, but he goes away and tells every one he meets about the matter, and sounds the praises of the donor. Similarly the Jews behaved in the days of our Lord. The moment a man was healed, leaving the presence of the great Physician, his heart overflowing with gratitude, and, despite strict charges to keep the matter secret, he proclaimed on all hands what had been done for him, and loudly extolled the Saviour Could gratitude be more expressive?

In the heroic virtues the Wanika are wanting. Either these qualities have never been developed in

Wanika.

them, or they have been crushed out of them. Anything approaching manliness, courage, ambition, is seldom met with. The people boast sometimes of what they were in former days, but they admit that they are not now what they once were. Cowardice and pusillanimity now characterize the whole race. Lethargic and unenterprising, they accept their present lot, and make no endeavour to improve it. They are in a state of complete stagnation.

They have, however, some redeeming qualities. Family affection and love of home is very strong in them, almost amounting to a passion; mothers love their children very tenderly, and, as a rule, the sentiment is reciprocated by the children. The maternal feeling finds strange expression at times. A woman who has no children will often dress up a rude doll, and carry it about with her in the manner in which children are carried; anything to meet the yearnings of her nature. Let sickness creep into a family, and the affectionate nature of the people is fully roused. They attend upon each other with the utmost assiduity, and do their very best to assist one another, and to alleviate each other's sufferings.

Respect for the aged is another of their favourable traits. Young people always make way for their elders, vacating their seats in favour of the latter, deferring to their opinions, and retiring to the background when they are present. A young man meeting an elderly woman in the path gives her the precedence, stands aside at a distance, and salutes her most respectfully. A kindness of disposition, too, is exemplified by the manner in which they carry on their visitations among each other. They never make

a call upon a friend empty-handed, nor are they allowed to depart without a blessing. A fowl, a basket of grain, or, if nothing better can be afforded. a pot of water will be taken, "ka lamusa," to make a complimentary call upon a friend, and upon departure the "ku fugula" (to set free) ceremony is never forgotten; presents equal to the individual's means are always made. The Wanika are hospitably inclined to strangers. They make you welcome to their best. They give you the best lodgings they have, place before you the best of their provisions; the best mat, or skin, or stool is brought out for your accommodation, and upon your departure they load you with a present of grain, fowls, a goat, or an ox, as food for you by the way; and carry their politeness so far as to accompany you sometimes for a long distance on the road.

It will be readily understood that the religious ideas of the Wanika are of the crudest kind. They are pure heathen. It is a remarkable fact that though they have been associating with the Muhammadans of the coast for centuries, Islamism has made scarcely any impression upon them. A few Wadigo and Waduruma have partially adopted the Kisuahili dress, and proudly call themselves Islam. Now and then a man quarrels with his friend or tribes folk, goes to the coast, and asks to be admitted to the company of the faithful, but the great body of the people remain untouched and unaffected by Muhammadanism.

Their notions of the Supreme Being are very vague, though the idea of a God is not lost to them. Yet it is a singular fact that they have no other name for God than the word which they apply to the visible heavens. This word is "Mulungu." Thus in translating the first chapter of Genesis you must write. "In the beginning Mulungu-created Mulungu," unless a word be borrowed from another tongue. When asked what God is, they look at you vacantly, and often declare that they do not know. When pressed upon the matter, they point you to the sky. when asked to account for the existence of natural phenomena—the sun, moon, stars, the earth, the sea, the air, rain, vegetation, animals and human beingsthey admit that all must have come from "Mulungu" (God). Thus they have an indefinite notion of God as the Creator. Indeed, they attribute everything beyond the power of man to "Mulungu." Of the attributes of this Being they have most imperfect and erroneous conceptions. They apprehend something of His power and skill, as exemplified in His works, though it is doubtful if their ideas upon these subjects possess in their minds any definite shape. They admit them, and seem to realize them partially when their attention is called to them, otherwise they appear to be beyond the region of their thought. Of God's omniscience and omnipresence they have no idea. Regarding His moral attributes they are altogether astray. God's mercy, love, holiness, truth, and justice are unknown to them. The only moral quality they ascribe to Him is that of vindictiveness and cruelty ! "Mulungu," say they, without hesitation, "ni mui' (God is bad). "Who is it that afflicts the world with locusts, pestilence, drought, and death? Who," they exclaim, "carries off our wives, our brothers, our sisters, to the grave?" All this they consider to be the work of God, and they therefore think of Him, when they think of Him at all, with horror!

Such being their notions of the Supreme Being, it is not to be expected that they feel themselves responsible to Him in any degree. They know nothing of God as a judge before whom they must stand, and to whom they must render an account of their deeds. Of sin or moral delinquency they have no sense. recognize no law above themselves; they follow their instincts, their impulses, their conscience, such as it is; and in doing so they conceive themselves to be doing what is right. They are no doubt conscious of violating at times the law of their own minds, but they neither appear to feel compunction nor to apprehend punishment. Of their duty towards God they have not the least conception; they are lost to the first four commandments of the decalogue; but of their duty towards their neighbours they have pretty clear ideas. The last six commandments are written upon their hearts, and, on the whole, they follow the light they have much more fully than is generally supposed of the savage; at any rate, they regard their own conduct with perfect complacence. The charge of being "sinners" they repel with indignation, for they believe themselves to be one of the best-disposed and best-behaved of peoples.

Though they have no idea of prayer in any true sense, "Ku voya Mulungu" (to pray God) is an expression which is commonly heard among them. What they mean by this it is very difficult to ascertain, simply because they have no clear ideas upon the subject themselves. The exorcism of evil spirits, the propitiating of the angry powers, and the supplica-

Wanika.

tion of the unknown deity, are all comprehended under the expression, the object being to prevent, avert, or destroy the evil which "Mulungu" is supposed to inflict, or to prevail upon him to withdraw the infliction and bestow some favour. The modes in which it is performed vary greatly. The repetition of certain incantations, drumming and dancing performances, sacrificial ceremonies, offerings of fowls, goats, sheep, cattle, etc.; the use of charms, and uganga (sorcery), are some of the ways in which it is done. Anything but a direct and simple appeal to God for His aid and blessing. But with their views of what God is, such prayer were impossible.

Life beyond the grave is unknown to the Wanika. Death with them is the end of being; it is annihilation, an eternal sleep, a dreadful leap in the dark, see nothing, they hope for nothing further, and they accept their fate with stolid indifference. Yet they do not like thinking about it, and when pressed for their opinion they admit that it is an unpleasant subject. "It is bad," say they, "but what are we to do? it is our lot." When assured that there is an afterexistence, they laugh their incredulity in your face, and treat you as though they thought you were trying to impose upon them, not hesitating at times to give you the lie direct. Yet they believe in the existence of what they call "korma," the manes of the departed, or, as the term may mean, evil spirits. But, again, their notions of what those spirits are, are of the most shadowy character, and cannot be said to indicate either a belief of an existence after death, or of a separate spirit-world.

As may be supposed, superstition takes the place

of religion among such a people as the Wanika. they have any religion at all, it is associated with Uganga. Captain Speke says that Uganga is the church, and that the Mganga is the priest of Africa. There is something in this. The Mganga is prophet, priest, and doctor all in one. The Wanika pretend to believe that the science of Uganga is all powerful, but it is doubtful if they themselves do not see its Some of them do not hesitate to express hollowness. their disbelief in it, despite a superstitious fear which creeps over them at the same time that there may after The Wanika believe in the all be some truth in it. power and efficacy of charms and amulets, and they wear them in great variety; legs, arms, neck, waist, hair, and every part of the body are laden with them. either for the cure or prevention of disease; for the expulsion or repulsion of evil spirits; and to keep at bay snakes, wild animals, and every other evil. They hang painted calabashes from the Baobab at their hut doors to keep away thieves; shells, dolls, eggs scratched over with Arabic characters by the "Wana Chuoni" (sons of the book) of the coast, are placed about their plantations and in their fruit trees, and they believe that death would overtake a thief who should disregard them. A charm bound to the leg of a fowl is ample protection for the village. There is no doubt that, superstitious as the people are, they dread running great risks for the sake of small gains, and so these charms answer their purpose. Of religion beyond this they have none.

Government among the Wanika is an exceedingly loose and an almost powerless institution. It is founded upon the principle of "State Independency,"

each tribe attending to its own affairs. There is no general government, nor any bond of union among them whatever. This state of things has no doubt led to their spoliation and present broken-down condition. Their want of union has invited attack. Had they been an united people, they might have bidden defiance to all comers; but, disjointed as they have been, they have become an easy prey to their foes.

It is not an easy matter to define what their government really is. It is a strange mixture of Monarchy, Constitutionalism, and Republicanism. Each tribe has its "Shaha" (chief), its "Mvaya" (House of Lords), and its "Kambi" (House of Commons), the rest of the people being "niere" (young men), women, and children.

The chieftainship is hereditary, but it is confined to the male line; and when all the male members of one family have perished, it then passes over to that of the next brother. The Shaha has no power to act apart from the "Mvaya" and "Kambi." His privileges and emoluments are almost nil, the honour of his position being his chief reward. But if he be a man of energy and spirit, he may make something of his office; he may also exert a great influence; indeed, do almost as he pleases. It is so in some cases, but in others the Shaha is the poorest, weakest. and most uninfluential man of the tribe. Unless he can do something for himself, the people will do nothing for him; they say it is the duty of the Shaha to help them. If he, therefore, be a man of substance, and can dispense his benefits among his people, he can work everything to his will, and his power is almost absolute. He, of course, shares the black-mail, visitors' presents, fines, and whatever other means come to the exchequer, but this does not amount to much.

The Mvaya has been called the "House of Lords" because it is constituted of the oldest men of the tribe, and is looked upon as a kind of "upper house" between the Kambi and the Shaha. They are the immediate counsellors of the chief, but have no power to act in any matter, except in conformity with the wishes of the Kambi.

The Kambi is really the governing body. It is composed of all adults who pay the costs of initiation. The ceremonies associated with induction into the order are in keeping with the barbarity of the people. The candidate, by the fees he pays, provides ample means for several days of feasting, rioting, and drunkenness. The demands made upon him are in proportion to his means, and whatever they may be they are sure to be pressed to the utmost. He is, as a rule, thoroughly fleeced, and so is made to pay "very dear for his whistle."

When visiting on one occasion the Kaya of Ribe, one of these ceremonies was proceeding, and I was admitted behind the scenes. Taken to the candidate for admission into the order, I found him behind a screen of platted palm-leaves, stretched at full length upon the ground. He lay stone still, as if dead. Over his head had been spread a covering of soft mud, an inch thick, looking like a close-fitting cap, and he was lying in the manner I have described till the mud should be baked and hardened in the sun. But this was only the foundation of further ornamen-

tation. By the man's side I observed a basket of red clay and a quantity of grey wool, which had been shorn from some one's head. These materials, I was told, would be mixed together into a stiff mortar, and then spread over the man's entire head and face. Horns were to be mounted over each eye, one upon the middle of the forehead, and two others at the back of the head. The ears were to be filled and the nostrils plugged with clay. The mouth was to be stretched to the utmost with a skewer, extending from corner to corner. His neck was to be adorned with beads, iron-chain, etc., and his limbs with bands of skin, etc. Everything was to be done to make him as hideous in appearance as possible.

When this "get up" is complete, the man is turned into the woods, and is allowed to do as he pleases. He prowls around like a demon, making frightful noises, and is the terror of the country. Dr. Krapf says that he is expected to kill some one before the ceremony is over, and this, I have no doubt, was the case in former times, but I believe it is not so now.

The chief part of the ceremony is the putting on of the "luho" or "uvo." This is a ring of horn or rhinoceros hide, and is the badge of the order. It is placed upon the arm just above the elbow, and the ceremony is not complete till this ornament has been put in its place. The wily Wanika, however, do not hurry with this part of the proceeding. The ring is first put upon the wrist; but before going further, grist to the mill is demanded—supplies must be forthcoming. It will then be raised a little higher up the arm, then other demands will be made. So they go on till the man's means are thoroughly exhausted,

110

and he has nothing more to give. Then the ceremony is concluded. It sometimes lasts for many days, during which time those who are concerned in it run the wildest riot, and day and night continue their disgusting orgies. It is a dark picture, but here the curtain shall fall.

Every adult expects to become a member of the Kambi, and there are not many who do not attain to the honour. Thus it becomes a parliament composed of almost the entire people, which has but little to do but to govern itself. Its chief occupation is that of 'feasting. It consumes all fines, black-mail, and other "ada" (dues), which often coming in the shape of cattle, etc., the order has been termed a "society of beefeaters," and it is this privilege which makes the order so popular.

The laws of the country are those of "ada" (custom). The question with the Wanika is not "what is right?" but "what is the custom?" and before this they bow with the utmost servility. Thus the government is severely conservative. Reform they abominate; improvement upon the old state of things is not allowed. The son must not aspire to anything better than his father has had before him. If a man dares to improve the style of his hut, to make a larger doorway than is customary; if he should wear a finer or different style of dress to that of his fellows, he is instantly fined; and he becomes, too, the object of such scathing ridicule, that he were a bold man indeed who would venture to excite it against himself.

The penal code is based upon the requirements of the Kambi. As has been pointed out, it is the

Wanika.

III

privilege of that body to be fed and feasted. Most crimes and misdemeanours therefore are punished by fine. For debt, theft, assault, adultery, etc., the offenders are mulcted in their flocks and herds, the fines, of course, being devoured by the Kambi. An incorrigible thief is sometimes sold out of the country, and a man's children may be seized and enslaved for debt. There are two crimes which are visited with capital punishment—murder, and an improper use of Uganga (sorcery). A Mganga, for instance, is supposed to have the control of the elements in his hands. Therefore should the country suffer from drought, the probability is that the Mganga will be suspected of maliciously preventing the rain: and as this is held to be a crime equal to murder. the man will be punished accordingly. Sometimes. however, expulsion from the country, or the sale of the individual into slavery, is substituted for capital punishment. Trial takes place before the Kambi, its members being both judge and jury. The accuser and accused meet face to face, and witnesses on both sides are patiently heard. The case is well sifted, and is discussed pro and con by the judges, with a good deal of acuteness and ability, and it must be admitted, not unseldom with much fairness; though no doubt personal relationships, friendships, and bribes will now and then interfere with the administration of even-handed justice. In doubtful and mysterious cases, trial by ordeal is resorted to. This is called by the Wasuahili "Kiapo," and by the Wanika "Kiraho." It is administered in different ways. The following may be mentioned. First, the "Kiraho cha Tsoka" (the ordeal of the axe). This consists of

Wanderings in Eastern Africa.

112

applying a red-hot axe four times to the palm of the hand of the suspected person. Secondly, the "Kiraho cha Sumba" (the ordeal of the needle). In this case a red-hot needle is put through the lips of the individual. Thirdly, the "Kiraho cha Chungu cha Gnandu" (the ordeal of the kettle of copper). copper vessel containing a stone is put upon the fire. and both are heated to the highest pitch; and the trial here consists in taking the stone from the kettle by Fourthly, the "Kiraho cha Kikahi (the the hand. ordeal of the piece of bread), the accused man being compelled to eat a piece of poisoned bread. In each case, if he take no harm, he is deemed innocent; but if the fire burn him, or the needle draw blood, or the poisoned bread do him any injury, he is pronounced to be guilty, and punishment is proceeded with.

Associated with the government of the Wanika are the "Moro" and the "Muanza." The former is a hut built in the Kaya, which is looked upon with great awe by the people. None but the initiated are allowed to enter it. In it are kept the insignia of office, wonderful relics of former days, trophies of victories won in the past, magic horns, drums, and other instruments; and above all, the Muanza itself. The latter is a kind of drum about six feet long. A portion of the trunk of a tree about this length is hollowed out to within an inch of one end. Over the open end is stretched the skin of a goat or a sheep, through the centre of which a thong is passed, being kept in place by a knot on the inner side. The instrument is rudely carved and painted. The natives operate upon it by taking a wisp of cocoa-nut fibre in each hand, seizing the thong, pulling at it, hand over hand,



Wanika.

and allowing it to slip by rapid jerks through their

The vibrations thus produced create some of the most hideous sounds imaginable. Sometimes they resemble the rumbling of distant thunder, now the roaring of a lion, and now what may be imagined of the moaning of some demon in agony. purpose of producing the greater effect the operation is often performed by night. When all nature has fallen into the profoundest silence, and dense darkness covers all, the horrible bellowings of this drum, rolling through the forests, up the valleys, echoing and re-echoing among the hills, accompanied by the . howls and shrieks of a drunken crowd of savages. become really terrifying, reminding one of Dante's "Inferno," and creating sensations such as you might suppose yourself to be the subject of in that dismal abode. Such is the superstitious terror with which the Wanika regard the Muanza, that they believe it to be certain death for anyone but the initiated to look upon it: even an accidental sight of it is considered to be fatal. Whenever the instrument is

The government of the Wanika is not now what it must have been in earlier times. Everything in connection with them is falling into decadence. They are going down. The "Shaha," the "Mvaya," and the "Kambi" are becoming more and more effete.

rites.

brought from its secrecy by day the Wanika rush into their huts, close the doorways, and bury their faces in their hands, lest they should catch sight of the dreaded monster. There are two "Mianza," one belonging to the men, and the other to the women, each having associated with it its own peculiar

113

Wanika.

thing to obtain a wife or wives, but this accomplished they yield themselves up to indolence, eschewing work as if it were sin. In order to raise the means for the purchase of wives, some young men give themselves to the cultivation of the soil, but they prefer lighter occupations. Others devote their whole time to "ku gema," the tapping of the cocoanut palm for toddy; but more engage themselves as "wapagazi," porters, upon the Kisuahili caravans. which go into the interior in search of ivory, etc. Toddy-tapping is a favourite pursuit, because it involves but little labour, pays pretty well, and affords abundant opportunity for gossip and guzzle. Morning, noon, and night the mgema (tapper) collects the wine, and bleeds the tree afresh. This occupies him each time only a few minutes. and the intervals he devotes to maneno (palaver), drinking, dancing, song-singing, and merriment. Porterage suits the young Mnika for similar reasons. On the whole it is not hard work, and it constantly introduces him into fresh society, where, such is the universality of African hospitality and fondness for talk, he generally obtains plenty to eat and drink, and spends night and day, sometimes for many weeks together, when the caravan is at a halt, in listening to the story-telling of his host, in recounting his own experiences, the news of his country, and the wonders of his own race. In handicraft the Wanika are not clever. All that they attempt in this way is the building of their own thatched hen-coops, which they call "niumba" (huts), the making of a rude "uriri," (cartel or bedstead), cutting out a stool, a mortar and pestle, hafting hoes and axes, drawing wire,

116

making small iron chains, iron and brass beads, bows and arrows, and other nick-nacks not worth mentioning. The older men are fond of whiling away their time by plaiting good strong mats of "milala" (the fan-palm leaf). They also make useful bags and baskets of the same material.

The recreations and pastimes of the Wanika are numerous. Every fourth day is a day of rest. Even the women can claim exemption from the harder kind of toil, such as that of the plantation, on that day, though their household duties, heavy enough in themselves, always remain to them. Several great festivals are held in the course of the year. The Wanika have their "muaka" (new year,) harvest, and other celebrations; and each class of societythe "mvaya," the "kambi," the "achi," (women), and the aniere (young folk)—has its own peculiar ceremonies. Every great event, too, is made the occasion of a festival, so also are many minor and very common ones. Even sorrowful events are turned into seasons of mirth, for these people do not believe in nursing sorrow. Their motto is, "Let us eat, drink, and be merry, for to-morrow we die." They treat life as if it were a great joke. modes in which they conduct their festivities are various, and they have many kinds of dances, all distinguished by different names. Some are describable, others are not. "Kimombui," is a favourite dance with the young people, in which both sexes join. Those engaged in it form a circle, one of the party being sent into the centre. All in place, some one begins a recitation at the top of his voice, and this is followed by a chorus in which all

join with all the lung and throat power they possess. leaping and dancing in time, the males creating an ear-splitting clatter by slapping the fleshy part of the left arm with the open palm of the right hand. At certain stages the individual in the centre chooses any one from the circle for a little flirtation by themselves, which done, the first returns to the ranks. leaving to the latter the privilege of pursuing a similar course. This kind of thing is often carried on without intermission for several days together. "Sayo" is another kind of dance indulged by the young. In this case the head and shoulders of all who join in it are painted red, dotted with white, and they are otherwise elaborately got up. A peculiar method of clapping the hands, by a horizontal movement, with arms bent and elbows stuck out, is the chief characteristic of this dance. "Ndaro" is the Kinika war-song, and is only practiced on rare and great occasions, when national interests are con-In this performance there is a combination of the wildest attitudes, the most ferocious demonstrations, grotesque expressions of countenance, and terrific sounds imaginable; once seen and heard it is never forgotten.

Here a few words may be in place regarding births, marriages, deaths, funerals, etc. Births are occasions of great joy, as much of females as of males. Unlike some orientals, the Wanika do not object to daughters; they rather like them. Sons are expensive, they bring nothing in, and wives have to be procured for them. Daughters, on the other hand, do a great deal of work when at home, and always bring to the parents a sum of money, more or less, at

118

marriage. From the simplicity of the lives of these people, and the activity and the physical strength of the women, the process of parturition takes place often with marvellous ease. It has been boasted that a woman has left her hut alone for the forest to fetch thence a bundle of firewood, and that she has been seen presently to return to her home with the wood upon her head, and her new-born child upon her back! It is common for them to be "up and about" two or three days only after the birth of a child.

Infanticide is practised among the Wanika. does not, however, appear, as in India and elsewhere, to be a religious institution, but one having its origin in very different instincts and motives, those of general convenience and comfort. This will be seen when we point out those who are the victims of the practice. Formerly twins were destroyed, but this custom does not prevail among the present race of Wanika. The cases are, first, those of mispresention; secondly, children deformed in any way; thirdly, those exhibiting any unusual precocity. The first case is considered ominous in the extreme; deformity is looked upon as a nuisance; while precocity portends the warrior and tyrant, who will bring destruction and misery upon the whole race. "What!" say the Wanika, "are those to live who are unpleasant to look upon, who are a burden to themselves and friends, or those who are destined to become the scourge of the country?" The mode in which the victims of this shocking custom are despatched is by strangulation. Yet let it not be supposed that it arises out of any natural cruelty in

the breasts of these people, but rather in the dire and inexorable tyranny of custom.

Marriage with the Wanika is a very free and easy arrangement, and it is effected by the payment of dowry on the part of the bridegroom to the father of the bride. It is nothing more nor less than the purchase of a wife. The terms settled, a festival is held in which the friends of both families and many others join. All are witnesses of the event, and of course the celebration fastens it upon their minds. It is accompanied with a great deal of drunkenness, debauchery, and license; vocal and instrumental music enlivens the occasion, and all extra excitement is let off by "Kimombui," and other dances of a similar nature.

The dowry paid for a wife is not so large in these as it is said to have been in former days. A slave woman can be purchased anywhere on the coast for from twenty-five to thirty dollars, and in the interior they become cheaper and cheaper the farther you go for them. Such being the case, fathers have to accept lower prices, otherwise they would find their daughters hanging on their hands, for men would purchase slaves in preference to marrying free women. Here there is a glimpse of the dreadfully demoralizing influence which the existence of the slave-trade must have upon the characters and social condition of these peoples. Let Christian philanthropists take home to their hearts the lesson herein taught.

The social condition of woman has already been hinted at; it is something fearful, and will hardly bear looking at. A woman here is a toy, a tool, a slave in the very worst sense; indeed she is treated as though she were a mere brute!

Marriage is not an indissoluble union among the Wanika. They can snap the bond at pleasure. If the parties weary of each other they separate without any formality, except that the husband demands the return of his money. It often happens that a man will agree to deliver his wife to a friend upon that friend paying him the sum he may have originally given for her himself, and this may occur many times in the course of one life. On the other hand, there are many who maintain their union down to the grave.

Polygamy of course exists. A man may marry as many wives as he can pay for, and his greatness and importance is judged of in proportion to their number. The old Hebrew custom prevails among them regarding the wife or wives of a deceased man; they fall to the lot of the brother next in years, though he may have already several wives of his own. He may, however, marry them to other men if he chooses to do so; for of course he is not more bound to keep them than he is to keep his own wives, but if he part with them he claims the dowry. They are therefore always deemed an acquisition and not a burden.

Death is looked upon as an unmitigated calamity; yet funerals are turned into seasons of uproarious jollification and excitement. They will not look at the horrible skeleton-form and ghastly shadow; they shrink from it; they avert their glance, close their eyes, and do everything in their power in order to avoid catching a sight of the dread foe. "What good," say they, "is to be got by brooding over one's sorrows? If we were to do so, we should get no rest either by day or by night. If we think of the dead by day we

Wanika.

shall dream of them by night. No, no; we must keep away the korma (spirits) from our sleeping hours." So they provide abundance of food; the toddy-bowl goes round; the drum, the dance, the song, all are called into requisition to drive away the gloom, and to keep all ghosts and hobgoblins at a distance. The bereaved family has to provide the necessary means for keeping up the celebration, even though the doing so prove its ruin.

The ceremony lasts a certain number of days, according to the importance of the individual deceased. For a child three days are sufficient; for ordinary grown up people about seven days; while for a leading man or chief it is continued much longer, sometimes being carried on at intervals through many months. The Wanika, however, are growing more indifferent to these things now than they were formerly, indeed, there are many irregularities creeping into all their customs.

The Wanika bury their dead in deep, well-dug graves. The corpse is carefully wrapped, first, in a sanza (shroud), of new cloth when it can be obtained, and then in another covering of skins or matting over that. The bottom of the grave is cut out to pattern, so as to form a kind of earthen coffin, with ledges higher than the body. On the ledges are laid boards, poles, etc., so as to cover the corpse, and to prevent the soil from coming into immediate contact with it. Elders are buried in the "Kaya" or capital, which is supposed to be the especial abode of the "korma," but as it is not lawful to bury any one in the "Kaya" except those who die in it, old men are always conveyed thither as the time of dissolution

122

draws near. Should accident or any circumstance prevent this being done, they have to be buried outside the gate; but even then they are usually conveyed and interred as near to it as possible. Common people are buried in any place that may be selected for the purpose outside the "Kaya." Exceptional cases, such as those who have no friends, criminals. etc., are not buried; these are thrown aside into the woods, or among the rocks to be devoured by hyænas. The Wanika erect memorial posts, grotesquely carved and bedaubed with paint, at the head of the grave, and at certain times they clear away the weeds, and make "sadaka" (sacrifice) to the manes of the departed by pouring palm wine upon the graves, scattering over them a little grain, and be-sprinkling them with the blood and offal of fowls, goats, etc.

The greatest funeral ceremonies held by the Wanika are those which they get up on the death of hyænas. They regard that animal with the most singular superstition. They look upon it as one of their ancestors, or in some way associated with their origin and destiny. The death of the hyæna is the occasion of universal mourning. The "mahanga" (wake) held over a chief is as nothing compared to that over the hyæna. One tribe only laments the former, but all tribes unite to give importance to the obsequies of the latter. We have hitherto endeavoured in vain to ascertain the origin of this peculiar custom, and to read its significance; the Wanika cannot explain it themselves. To all your questions the only reply you can get is, "It is our 'ada,'" (custom).

The dwellings and utensils of the Wanika are of the most primitive kind. The ordinary hut is an oblong

Wanika.

framework of poles, say eight feet high at the ridge pole, from twelve to eighteen feet long, and eight or ten wide. It is thatched from top to bottom with hav or straw, and looks when complete like an oblong havcock. There are no windows, nor any means of light or ventilation, except a small hole in the centre of one side, three feet high by two wide. This hole is the only means of ingress and egress for the family and all else. Goats, fowls, etc., are often accommodated with the family. Entering them from the outside glare they appear pitch dark, and as a wood fire is kept perpetually burning upon the floor, and there being no outlet for the smoke, nor any inlet for air, the atmosphere is suffocating, breathing, except to those who are inured, being almost impossible.

The furniture and utensils are easily summed up. In one corner of the hut, raised on posts, two or three feet above the floor, is a framework of sticks, bound together with thongs, called the "chaga" (corn-bin); beneath that on the floor are three loose stones which form the fireplace; and near by is a low bench of sticks bound to cross pieces, called "uriri" (bedstead). Sometimes a small stool is to be found; generally speaking also a mat or two, and a few skins or parts of skins. Two or three earthen cooking-pots, a large water-pot; a few calabashes, large and small; a "kata" (drinking-mug of cocoa-nut shell), a wooden bowl ("pishi") in which to serve the great meal of the day; a mortar and pestle for pounding grain; a slab and a pebble for grindstones; two or three hooked sticks for spoons; and a basket or two for the carriage of things from place to place, complete

the summary of the conveniences to be found in a Kinika hut.

The food of the Wanika is not of a high order. The staple article is matsere (Indian corn), which is ground into a coarse meal, and made into porridge, similar to that made of oatmeal by the Scotch. porridge the Wanika call "sima," and it is their bread, and their staff of life. "Sima" of Turkish maize and mawele is sometimes eaten as a change. Cassada, sweet potatoes, pulse melons, and the leaves of some of their plants are used as vegetables. A root called "muariga," uneatable except after being long soaked in water and boiled for many hours, is procured from the woods, and turned to account in times of scarcity. Animal food is not largely indulged in because it is not to be had. The Wanika are not rich in flocks and herds, and what they have they feel far more satisfaction in keeping than in killing and eating. It goes to a Mnika's heart to slay a fine bullock. "Sinda bananga mali yango" (I am not going to spoil my property), is his cry. What he has he likes to keep till necessity compels him to part with it. A cow or bullock dying through disease or old age is killed to save its life; there is no help for it then, they must Anything that comes to them in hunting, or to their gins and traps, is readily devoured. Sometimes a wild boar, an antelope, a porcupine, an ape is entrapped or shot, and these are always regarded as a treat. But this kind of game is not to be had every day in Unika, so that they often have to content themselves with grubbing for field-rats, white ants, certain kinds of caterpillars, etc., nothing scarcely coming amiss to them. Shrimps and salt shark, which they get at times from the coast, are greatly relished by them. The only real luxuries they have are "uchi" (palm wine), and "tombako" (tobacco). Concerning the first enough has been said. Tobacco is dearly loved by them, but they like it best in the form of snuff. a few smoke, while they take snuff in immense quan-They carry it about with them in every conceivable variety of vessel, from a plantain leaf to a cow's horn, but the last is the favourite article. Mnika of advanced years is never without it; he carries it about with him everywhere, and always contrives to have something in it. Of its contents he takes freely himself, and shares it liberally among his friends; indeed every man seems to carry a snuff-horn about with him pro bono publico.

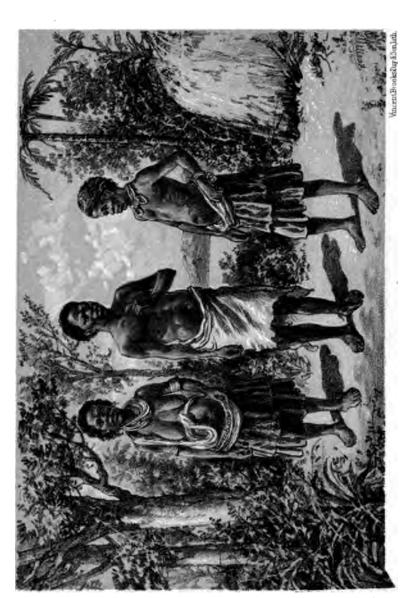
In dress and ornaments the Wanika are far below the inhabitants of the coast. The man of years dresses in a very sober fashion. He is generally seen with a dirty cloth, sometimes coloured and sometimes plain, about his loins; another of the same description folded up and thrown over one shoulder; a satchel of skin or mulala (fan-palm leaf) and the indispensable horn containing snuff over the other; a head of close-cropped wool, but sometimes shaven bare, and carrying a "fimbo" (a long, stout staff) in his This is his ordinary style; but there are times when he dresses more grandly. The young man is far more elaborate, though less decent. Two yards of cloth, saturated with oil, about his loins; a cord or piece of chain with tinkling bells on his ancles; bands of skin from the forehead and neck of various animals, with the long hair upon them,

126

below his knees, and the same kind of thing above his elbows; many brass and iron ornaments upon both arms and legs; a heap of brass and iron chain about his neck; the whole of his head shaven, except a thick tuft about the crown; that tuft twisted into long dangling locks, dripping with a mixture of grease and red earth; his eyebrows shaved off, his eyelashes picked out, his beard ditto; and his whole person anointed from head to foot with oil, so as to make him shine again. There you have the young Mnika, got up for the dance, the embodiment of self-complaisance, and the admiration of his friends.

The female dress is a small skirt reaching from the hips to the knees, with sometimes a loose cloth around her shoulders. About her neck is a heap of partycoloured beads, some ten pounds in weight; her waist is encircled with about double the quantity of the same; her legs and arms are encased in concentric rings of brass and iron wire, as thick as an ordinary lead pencil, reaching from the ancle to the knee, and on the arm from the wrist to the elbow; the same kind of ornaments adorn her upper arms; loops of beads, chain, and other ornaments dangle from the lobes and upper rims of her ears; her eyebrows and eyelashes too are gone, and the whole of her head is Sometimes, however, for a change, the shaven bare. fore part of her head only, as far back as the ears, is shaven, the rest of the wool being allowed to grow, then twisted into locks similar to those of the young men, and likewise plentifully supplied with grease. In other cases the whole woolly crop is cultivated, and when of sufficient length is twisted into fine cords;





WANIKA

(From Photodraphe by C. New)

128

with iron, slung over his shoulders; a njoma (club) or two in his belt, and a lupanga (short sword—a rude piece of iron) hung at his side. Though so near to the coast, the Wanika have not yet adopted firearms. To render themselves as ferocious-looking as possible they dress up in the skins of various animals, mount plumes of feathers upon their heads, and bedaub themselves with mixtures of clay and oil, etc.

Slavery exists among the Wanika; but, on the whole, slaves are not treated unkindly by them. It is a kind of patriarchal institution. Slaves have to work, but their dwellings, food, and clothing are as good as their masters', though it must be admitted they could scarcely be worse. The Wanika are liable in times of famine to be sold as slaves themselves; otherwise they retain their freedom. Even the short-sighted slave-owner of the coast sees that the freedom of the Wanika, is far more advantageous to him than it would be to capture and enslave them. The trade carried on with them in times of peace, and their assistance in war, make them a most valuable ally to the Wasuahili.

The Kinika language is a dialect of the great family spoken by the agricultural races. It is not widely different from the Kisuahili in vocabulary and grammatical construction, though, from the peculiar intonations in which it is spoken, it requires to be diligently listened to before it can be understood; while careful study and long practice are necessary before it can be spoken intelligibly, even though the Kisuahili may have been acquired beforehand.

Dr. Krapf estimates the Wanika, in round numbers, at 50,000 souls. This is probably as near the mark



Wanika.

129

as it is possible to get, though we should be disposed to put it at a somewhat lower figure.

Such is our picture of the Wanika. They are a poor, degraded race, but they are amenable to gospel influences. If they could be brought under the control of a powerful government, and be made the subject of evangelising endeavour, we cannot but think they would become a much better people, and might be turned to immense account in the development of Africa's resources and the regeneration of her races. If the English government should establish a colony at Mombasa, and should enterprising Englishmen wish to undertake anything in the way of farming, either agricultural or pastoral, they will find a fine country for the purpose in Unika, and willing labourers for a fair wage in the Wanika. The importance of this country and people cannot be overestimated from this standpoint.

CHAPTER VI.

LIFE AT RIBE.

I N the present chapter we propose giving some idea of the kind of life a missionary must lead in a place like Ribe. Ribe, as will have been learned from what has been said already, is one of the many districts into which Unika is divided. It is not one of the largest of them, nor is it one of the most thickly-populated portions of this thinly-peopled land; and it is not therefore, so far, a very eligible field for missionary work. The tribe, however, has been in the past a very important one, distinguished for its superior wisdom in council, and its prowess in war; at least so the people themselves say, and it is allowed to them on all hands. A little of the prestige arising out of these circumstances remains to them yet. Then the position of the tribe is a central one. It possesses the advantage, too, of being within easy reach of Mombasa, half of the distance being accomplished by boat, up to the creek already Moreover the people, though they have described. other objectionable traits, are unusually good-natured, hearty, and hospitable. They appear to have received Dr. Krapf with open arms, and to have produced an impression upon that gentleman's mind that they would become an easy trophy of evangelical and civilizing influences. The doctor therefore pitched his tent among them; and so it has happened that we have this chapter to write.

The spot selected for the mission station is on the side of a steep hill, commanding a fine prospect of the surrounding country, and in the midst of some of the most beautiful hill-scenery we ever saw. But the place is said to have been haunted. The natives, up to the time of our taking up the position, never ventured to approach it; they would rather go the most roundabout way than do so. It would have been wilderness, and the abode of ghouls and ghosts for ever, if we had not made our residence there. Now the natives admit that the evil spirits have taken their flight, having been driven from their own chosen home by the magic of the white man's presence.

The life we have to describe is that of a missionary; as it is generally understood, I admit, a prosy and almost repulsive subject. The missionary is supposed to be a man—indeed, it has been said that he is a man—who wears black clothes, raises a white choker, eats succulent dinners, and marries several wives. But it is not intimated, we believe, that he marries more than one wife at a time. He is represented as a man who, while looking after number one, presents himself before hungry and naked savages with a bundle of tracts under his arm, an open Bible in his hands, and, ignoring their temporal necessities, professes only a supreme anxiety to clothe them with the "garments of righteousness," and to "feed them

132

with the bread of life." Possibly there may be individuals answering to this caricature in the ranks of missionaries,—men who think a great deal more of their own "millinery," their creature comforts, their ministerial or clerical dignity, than of devoting themselves heart and soul to meet the stern necessities of human life in all its phases. Yet, on the other hand, there are those of the Oberlin type, the Williamses, the Moffats, the Livingstones, the Vanderkemps, the Krapfs, the Pattesons—men of sterling stuff, who do not care what they are, what they do, or what they suffer, so long as they can alleviate human misery in whatever form it may present itself to them. We want more men of this type, and such only are the men to meet the wants of Eastern Africa.

In taking up a position in a place such as that of Ribe, one is first struck with the novelty of the situation, and all is intensely interesting. You find yourself surrounded with a new class of circumstances: vou see all natural phenomena under new aspects; and you feel yourself to be, as it were, in a new world. These sensations, however, cannot, in the nature of things, remain with you long. Novelty is an air-bubble, you see it dancing before your eyes in full-blown proportions and beautiful colours; but ere you have had time to gaze and admire, it suddenly bursts, or gently floats away on the air and disappears. The novelty gone, a feeling of inexpressible desolation creeps over you—a feeling of exile; country, home, friends, social intercourse, religion, civilization, are all left behind, and you have nothing in return but a dreary wilderness, strange suspicious people, unpleasant broodings over contrasts, barbarism everywhere,

Life at Ribe.

133

and nothing to look upon but scenes of degradation and depravity.

Under such circumstances it were impossible for a man to live, unless he were either one of essentially low tastes, of cold, phlegmatic, indifferent, stolid temperament, having some strong cowardly or selfish motive actuating him; or unless, on the other hand, he were moved by a deep conviction of duty, and were devoting himself to such a life for the sake of introducing the means which, in his estimation, should improve and raise the state of things around him to his own level. Men of the former type are to be found, both in and out of the ranks of missionaries, but the true missionary is of the latter class; and the life he has to lead becomes tolerable for the sake of the great work he has in hand.

But before his labours can be commenced in a country like Africa, the climate has to be grappled with and conquered. No man can live long in the jungles of East Africa without being attacked by the "mkunguru," the fever of the country. I will try to It is a severe intermittent. describe it. It comes upon you, first, in a strong rigour, which makes the teeth chatter in your head, and shakes your whole frame with extreme violence; this, in time, yields to an intense burning, that almost consumes you. stage is attended with severe pains in the head, tending to, and often culminating in, delirium. Lastly a profuse perspiration breaks out, and you almost melt away, saturating pillow and mattress through and through. This over you feel the fever gone, but you are reduced to the weakness of a child. A similar attack, however, may be expected on the following 134

day, or in two, or three, or four days' time, according to the type it may assume; that is to say, unless you can prevent its recurrence by the use of the proper remedies. Ouinine is, of course, our sheet-anchor in our struggles with this malady. The effect of this remedy is wonderful. You feel it going through your system, seizing upon the disease and driving it out, like one spirit expelling another. A great deal has been said about the possibility of becoming acclimatized in the course of time, but our experience speaks rather against than in favour of the popular notion of acclimatization. If we have had one we shall be within bounds if we say that we have had hundreds of fevers, and we continued to have them to the end of a ten years' residence in Africa; indeed, they have followed us to this country. Still they have not been so violent of late years as they were formerly. attacks we get now, however, are sufficiently severe. They come upon you most insidiously. Before you are aware of it you find yourself carried away; all your powers are paralyzed, and you fall completely prostrate.

Life at Ribe is sadly marred by the presence and constant recurrence of fever. The first year is generally a struggle for existence. We certainly found this to be the case. It is not in every instance that the struggle is successful, many cannot but succumb. This must be so everywhere in East Africa. Among the merchants of Zanzibar, the missionaries of the University's mission of the same place, the missionaries of the Church Missionary Society at Rabai, a large proportion have died. We too have suffered in the same way. As we have already

Life at Ribe.

135

pointed out, several of our first staff failed seriously in health; and before long death made its appearance In 1864 the Rev. E. Butterworth came in our ranks. to reinforce the mission at Ribe. He was a fine young man of twenty-three; intelligent, cultured, noble-minded, heroic; a true missionary, who came to do or die. The fever seized upon him at once. He was soon prostrate. Again and again the attacks returned, each time with increased severity. At length the intermittent gave place to the remittent form of the malady; and a few weeks after his arrival on thecoast he died. It was on a Saturday night, between twelve and one o'clock, that he breathed his soul into the hands of the God who gave it. We shall never forget that dread night. Alone with the dead. in the jungles of Eastern Africa, we watched from midnight till day dawn; and then, Sabbath though it was, we went to work upon a rude coffin, in which to enclose the remains of our departed colleague. It was a sad Sabbath morning's work. At twelve o'clock on that day the burial took place, committing "earth to earth, ashes to ashes, dust to dust," till the last great day when the blast of the trumpet shall be heard, and the dead shall rise into "newness of life." Such was one of the most mournful episodes in our life at Ribe. We remember, however, that our grief was greatly alleviated by the presence with us, on a visit to the station, of Colonel Playfair, H.B.M. Consul, Zanzibar; the Rev. C. Allington; and Mr. Drayton of the University's mission. We cannot help recording our deep sense of the sympathy and kindness shown to us by these gentlemen. We are sorry to say that the latter, after visiting England for a short time, returned to Zanzibar, and that ere long he, his wife and child, all became the victims of this terrible climate.

The study of the language was, of course, one of the first things which engaged our attention. Until you have acquired it you are a cipher among In common parlance among themselves the people. you are designated a "mudzinga" (Kisuahili, mjinga), an ignoramus or simpleton. We have met with Englishmen ere now who have spoken their own language to foreigners, and finding themselves not understood, have exclaimed in surprise, "What idiots these people are! they don't even understand English!" The natives in Eastern Africa, in the same way, think strangers "deficient" until they make themselves masters of the language. We found the acquirement not a little difficult, though we were greatly aided therein by some previous knowledge of the Kishuahili. The following incident will illustrate the importance of close study, and the disadvantage of imperfect know-At a great "maneno" a missionary was complaining to the elders that he could not get any of the women of the country to grind his corn for him. The verb "to grind" in Kinika is "ku saga," the objective form being "ku sagira." missionary was not "well up" in the language, and he used the first instead of the second form. Instead of saying, therefore, that he could not get any of the women to grind for him, he complained that he could not get them to grind him. The elders who sat near to the missionary, understanding what he meant, had too much politeness to notice the mistake; but those who were at the farther end of the party could not

Life at Ribe.

137

control their features, and one man almost drove them out of all propriety by nudging his next neighbour, and observing with a broad grin, "Do you hear? The white man says that he cannot get any women to grind him!"

While thus contending with the climate and acquiring the language, it is necessary that another work be attended to. It is impossible for the civilized man to live in the huts of the natives; comfort, convenience, and health all require that he should have better places than those in which to dwell. He must, therefore, strip off his coat, and turn his hand to building. The labour this involves in a country like Africa is immense. It is not the mere erection of a cottage or house that has to be done; a more difficult work than this precedes it, namely, the procuring, preparation. and sometimes manufacture of materials. Stone has to be quarried, or bricks made; lime has to be burnt. or, if purchased at the coast, it has to be conveyed over many miles of jungle; wood has to be felled, seasoned, and sawn into planks and beams; and a great deal more must be done before you can begin your building. Some assistance is, of course, obtainable among the natives. Masons and carpenters are to be found among the Wasuahili, and labourers among the Wanika; but they often require so much instruction and superintendence that it were almost easier to do everything yourself. Then there are many things which the natives cannot do, and you must. We, however, always looked upon this as part of the necessary work, and entered into it with hearty good will. Fever often interfered with such toils; but. on the whole, we never were more free from fever than when we were doing the hardest work—activity is one of the best preventives of fever. It is quite possible to be too busy to catch the malady, or for it to take hold of you.

When you have done your utmost to make yourself a comfortable home, it cannot but be of the humblest description. Your furniture consists of a table, a stool, a candlestick, and a hard couch. All your other conveniences are in keeping with this style; primitive simplicity characterizes everything. Your food consists chiefly of fowls and rice, though you may vary your fare with preparations of maize and millet; while sweet potatoes and cassada are generally to be procured. If you would have a "chop" you must kill a sheep or a goat; and if your heart is set upon a "beefsteak" you must slaughter a bullock. What you cannot eat yourself you can always give away. If you would further extend your bill of fare you can sally forth with your gun, shoot a few pigeons, a pair of guinea-fowl, or mayhap a hare, a gazelle, or an antelope. If you have a craving for the delicacies of the old country you may import flour, biscuits, now and then a ham, preserved meats, etc., from Zanzibar; but the prices for these luxuries are enormously high.

A great disadvantage arises from the fact that the art of cooking is but little understood in East Africa. We took with us into the country a Goanese cook from the western coast of India, and while he remained we did pretty well; but "mkunguru" (fever) came upon him, and he was obliged to retire from the field. This necessitated us to engage a Muhammadan slave. Ignorance of the art and religious prejudice prevented his being a very efficient and satisfactory cook.

Swine's flesh in every form is an abomination to the Muhammadan, even to the slave; so also is all other meat, not killed by Muhammadan hands, and in Muhammadan fashion. It is necessary, first, that the animal should be bled; secondly, that its throat be turned towards Mecca; and thirdly, that the words "Allahu Akbar, Muhammad rusul Allah," (God is great, and Muhammad is his prophet) be repeated by the butcher; otherwise the meat is unclean. It is very amusing to see with what care these matters are attended to, while the commonest requirements of morality are altogether ignored.

So we sound our Muhammadan cook was not disposed to prepare everything we would have eaten. and what he would take in hand he generally marred. When our supplies have been best we have often fared the worst, simply because there has been more to spoil, and Africans never spoil things by halves. Sometimes we have tried to effect an improvement. and have injudiciously raised our expectations, but at such times we have been most miserably disappointed. After fever, too, when appetite returns, the mind often fixes itself upon some old dish that used to be enjoyed in days gone by, and you feel, if you could get it, you would enjoy that; but then comes the blank, the everlasting "hakuna" (there is not) of the country; it is not to be had, and you have to abandon the desire in despair.

It is clear then that pleasure in such a place as Ribe is not to be found in aught else but your work. This comprises almost every imaginable variety of occupation. Your object is the good of the people, and anything that will contribute to that end is cheer-

140

fully undertaken. By turns you are farmer, builder, smith, carpenter, cook, tailor, doctor, schoolmaster, and preacher. Rowland Hill used to say that a missionary should be able to make a wheelbarrow as well as preach a sermon.

It has already been shown that the first work you have to do is to build yourself a house. The next is to furnish it as best you can. If you are a bachelor all your household arrangements devolve upon you. You have to keep the place in order, instruct and superintend the cook, darn your own stockings, and mend your own clothes. Nor must you be above turning "Jack of all trades" in behalf of your people; indeed you must do it if you are to do them any good.

Outside your house all is wilderness and jungle. This has to be reduced and cultivated; saw and axe, spade, shovel, and hoe have to be brought into operation here; you must dig, and delve, and hack away with all your might and main, if you intend to get the upper hand of the wilderness. Yet your very health largely depends upon effecting a clearance. But the labour it entails in a tropical country is very serious.

You have to turn your attention, too, to the healing art. A knowledge of medicine, if it be only a little, is of great advantage to the missionary. At Ribe we have people coming to us from all the surrounding countries, and sometimes from very great distances, for medical assistance. We treat all kindly. In many cases cures are effected, and we thereby gain an influence with the people which could not be otherwise attained. It is wonderful with what readiness

Life at Ribe.

141

and confidence they take our drugs. No suspicion of poisoning ever seems to cross their minds. Whatever you give them they swallow without hesitation, and smack their lips at the bitterest draught; indeed the more nauseous the medicine is the better they like it: for in their minds its virtue must be in proportion to its "ustungu," (bitterness). Under an operation of dentistry they sit with marvellous coolness, and endure the wrench and crash without a groan. But cruel as the operation is in civilized fashion, it is far more merciful than the native mode; and as it is equally effective they appreciate the advantage. The native method is as follows: the patient is placed upon the ground, his head supported between the knees of a friend. The dentist then applies a "kitsoka" (small axe, like a chisel) stonemason-fashion, to the tooth which is to be removed; with the other hand he grasps a large stone for a mallet, and with that drives away at the tooth till it is loosened, and can be taken out of its socket with the fingers!

We have all kinds of patients brought to us. The deaf, the dumb, the stone-blind, those affected with various kinds of leprosy, and now and then even the raving mad! On one occasion, being outside the house, I heard strange, unearthly cries issuing from my own room. Proceeding thither, I found it taken possession of by a crowd of natives, all of whom were entire strangers to me. They were standing over a woman who lay at full length, with face downwards, upon the floor. She screamed, and howled, and whined in the most horrible fashion. It was a case of furious madness; her friends said she was possessed of unclean spirits, and entreated that I would cast.

them out. In such a matter I could, of course, do nothing. Poor people! they were so exceedingly disappointed that it was painful to witness it.

Not unseldom we are called to the dying, as if by some supernatural power we could take the prey from the very jaws of death. The natives try their own methods first, and finding them of no avail come to us in the last extremity. When we shake our heads they attribute it rather to a want of will, than to the lack of ability to help them. What would not a modern missionary give for the power conferred upon the Apostles on the day of Pentecost, viz., the gift of tongues and the power to heal the physical diseases of the people!

An important part of duty, in connection with. mission life at Ribe, is the work of teaching the young. You cannot bend the sturdy growth of many years to your will; you must give your attention to the young and tender sapling. The old men tell you that they cannot change, and they look with extreme distaste upon any proposal to them to alter "No," say they, "go to the their mode of life. children; we are wedded to our customs; we will die as our fathers have died before us." We turn, therefore, to the children; but it is not all easy work with them. Parents manifest a strong objection to have their children trained in a manner different to that in which they themselves were brought up. They are an affectionate people, and they fear that their children will be estranged from them by being educated in a different way, and they set their faces against such schemes. There is a lurking suspicion, too, that the white man is actuated by selfish motives; that he has

Life at Ribe.

143

some ulterior object in view, which he carefully hides from them. Many of them believe that we want their children in order to make slaves of them; that our anxiety to teach them is only pretended; that our real object is to get them into our power, embark them on board ship, then to convey them to our own country. It is with the utmost difficulty that we can disabuse their minds of these erroneous impressions, and induce them to allow their children to be instructed. After a tediously long while, however, you succeed in getting a few children together. begin to instruct them. All goes on well for a month, then they grow tired; and one after another ceases attendance, till all have left you. You pause, begin again, and end in the same way. This happens time after time, and you would lose all patience and hope but for your confidence in God. But perseverance secures success. So we found it. We eventually secured a number of scholars, whose regular attendance, ready acquisition of knowledge, development of character, and improved general conduct amply rewarded us for all our pains.

The arts of reading and writing were, of course, altogether unknown to the Waribe till we introduced them. How certain marks, in which the Wanika could see no shape, could represent language was a great puzzle; it looked like sorcery. Some were sceptical, and would not believe that there was anything in it; they thought it a clever cheat. "Oh," they would say, "ku chora-chora" (scribbling); "who cannot do that? Anyone can make marks." The story of Williams's celebrated chip is well known. I once wrote a man's name across his own chest, and

then sent him to have it deciphered by my colleague, to whom the man was unknown. Full of incredulity, the man bore off the inscription, presented himself before my friend, pointed to his chest, and demanded what had been "scratched" there. The name being instantly pronounced, the effect was electrical, the man's astonishment knew no bounds; he roared with laughter, threw himself upon the ground, and rolled there in uncontrollable fits.

In teaching them to read the commencement is always the most difficult part. It takes them some time to see different shapes in characters that all seem shapeless. Then the sounds are equally perplexing. The names of the letters, mere arbitrary signs as they are, convey no meaning, and you cannot translate them; while the constant repetition of a, e, i, o, u; of ba, be, bi, bo, bu, etc., seems to them like so much childish and even idiotic babble. They repeat them to please you; and for a while get a little amusement out of what they consider the absurdity of the thing; but they at length grow weary, and often throw up in disgust. If, however, you can only carry them through this stage, and get into their minds the least apprehension of the science of the matter, then they become interested; their dormant faculties begin to move; they apply themselves with diligence; and thenceforward proceed with remarkable ease and rapidity. On the whole they exhibit an ability scarcely inferior to that of English children.

But the great object of our life at Ribe is the preaching of the gospel. We aim at this in all we do. One of the most effectual methods of doing this is to live the gospel, that is to say, to exemplify the

Life at Ribe.

spirit of the gospel in life and conduct. Of Jesus Christ it is said, "He ever went about doing good." In comforting the sorrowing, in helping the poor, in healing the sick, in raising the dead, He was as truly preaching the gospel as when He addressed multitudes in the synagogue, on the mountain-side, on the sea-shore, in the public market-place, etc., announcing, in so many words, that the "kingdom of God had come." So the missionary aims at preaching the gospel in all he takes in hand. Still he has the verbal message to deliver—the glad tidings of great joy, of "peace on earth, and good will toward men."

This occupies a great portion of our time at Ribe; and wherever we meet with the people we proclaim the truth. This is a work, however, which is attended with innumerable difficulties. In the first place, in a district like Ribe it is almost impossible to get a congregation together. It is a mistake to suppose that the people are eager for the gospel; they are absolutely indifferent to it. When you invite them to come to hear you they say, "What will you give us if we do?" They tell you they never go to a "maneno" (palaver) of their own without getting something to eat and drink. This is really their You invite them to "maneno tu" (bare custom. talkation), they shake their heads, and give you a very emphatic "No." "Maneno, maneno tu-tu" (talk, talk only). Nay, nay, they are not going to be bored for nought. Yet you cannot feast them, so you have to content yourself with trying to reach them in other ways. You have to force yourself upon their attention. When they come to visit you by twos

145

and threes—this is one of your opportunities. Sometimes they listen to you out of mere courtesy. Hoping to please you, they pay you, too, all manner of compliments; but always conclude by asking you to give them something as a reward for their good behaviour. If you refuse they take their departure in high dudgeon. The next time you meet them they will do anything to evade listening to such profitless talkation. In order to bring ourselves in contact with them we are obliged to visit them in their homes, follow them to their plantations, and make our way to their most secluded haunts. Sometimes we have walked from morning till night, under a burning sun, going from hut to hut, plantation to plantation, palm grove to palm grove, in order to bring to bear upon them "the truth as it is in Iesus." The circumstances under which we find the people are very unfavourable to the object we have in view. As a rule they are pre-occupied. Some will be engaged in their "minda" (plantations); others about their household occupatious; others will be in their cups, deeply absorbed in the worship of Bacchus; others will be found feasting their friends; and others exciting themselves with some sort of heathenish celebration—drumming, dancing, and song-singing, etc.—which unfits them altogether for listening to such matters as those of which we have to speak. We meet with rebuffs innumerable, not only with the callousness and indifference of the people, but often with downright ridicule, scorn, and contempt. Before you can speak the language correctly and fluently this is especially the case.

But even when you have acquired a pretty good

knowledge of the language you find it altogether inadequate to the expression of certain thoughts. The
very vocabulary is wanting. Terms in which to convey
abstract ideas do not exist. Were it not for the extreme
simplicity of the gospel message I know not what we
should do. How wonderfully God has condescended
to the limited intelligence of His creatures, and to the
great deficiencies of human speech! Surely the marvellous simplicity of the gospel, capable as it is of
being expressed in the most meagre and uncultivated
tongue, and of being thus brought home to the minds
and hearts of the most unenlightened peoples, is one
of the greatest proofs of its divinity.

On the other hand the gospel narrative is one of the most wonderful known to any people, and its very wonderfulness we find to be a barrier to its being received by such an ignorant race as the Wanika. It must be borne in mind that the Wanika are mere children, and like all oriental peoples, though they are fond of the marvellous, they do not believe in it. They have after all a great deal of common sense, and are a very matter-of-fact race. Having a great deal of time on their hands, they employ much of it in "masumariro" (story-telling). On moonlight nights they often sit outside their huts, relating to each other all the extraordinary legends, fables, myths, etc., they have ever heard, always claiming the privilege of enlargement and embellishment to any extent their ungoverned imaginations may lead them. The more extravagant the story the better, of course, it is relished. If it only be huge, monstrous, prodigious enough, their attention is sure to be secured. Now, in telling the gospel story

148

we often secure an audience by its very marvellousness. They listen to you at times with eyes intently fixed upon you, with gaping mouths and a well-assumed expression of credulity upon their countenances, so much so that you think you are making some impression upon them; you think the truth is going home to them, that it is telling upon their hearts, and that you have before you a number of people upon the very verge of conversion. You come to a close, expecting your audience to yield, instead of which some one looks you full in the face, and exclaims, by way of compliment, "Ku mulongo we" (Art thou not a liar?) He does not mean to call you a liar offensively; at any rate, the expression has not the same force in Kinika that it has in English; nevertheless it is most humiliating, and not a little disheartening, to an anxious missionary to meet with such a response at the close of an earnest address.

It is not by a single statement that an unprepared people like the Wanika are to be powerfully and effectually impressed with divine truth; they require "line upon line, line upon line, precept upon precept, precept upon precept," or ever their darkness is to be penetrated and the light of the gospel is to find its way into their minds. If it were not that we rely upon the Holy Spirit for their illumination we should utterly despair of doing them any good.

But it is an intensely interesting work to be engaged in preaching the gospel to a people that have never heard it before. At the same time there is a deep solemnity and a weight of responsibility about it that is almost overpowering. I have often felt this acutely,

and have at times trembled at the thought of occupying such a position. A heathen stands before you, one who has never heard of his Maker, or of his Saviour. You tell him of God, you proclaim God's message, and direct his attention to the "Light of life." Why that fact must affect the man's entire being, his responsibilities immediately become of another character, he stands before God in another aspect, God views him in another light; heretofore he stood accountable only as a heathen; now God regards him either as a receiver or rejecter of Jesus Christ. You have become to him either a "savour of death unto death, or a savour of life unto life." It cannot therefore be an unimportant matter for the missionary to remember and to record that he has at any time preached Christ for the first time to his fellow-men.

Such are some of the occupations which engage us at Ribe. The life is a somewhat monotonous one. and sometimes it becomes almost intolerably so. Now and then, however, a circumstance or incident occurs to enliven our experiences. The arrival of the mails is always an exciting time. No one. except those who have been in like circumstances, can have any idea of the avidity with which news from home is received by such exiles as those of Ribe. The excitement is intense. How are they at home? Father, mother, brothers, sisters, friends, all -are they well? Are they prospering? What is the state of the church? What of politics? The string is cut; letters are broken open, papers are unbound and unfolded, and -now for the worst! Then smiles and tears; heart-leapings and heart-aches; pleasure and and the feeling of exile creeps ov

Now and then we have had a countrymen. This has occurre period of ten years. Such times red-letter days in our experience, eth iron, so doth the countenance his friend." To look once more a and the old type of features, to have language, to hear the news from the scene of action, and to go on co-changing sentiments for hours upon ever held dear, is an indescribable experience is almost worth being pulyears of banishment.

But sometimes we have had vi pleasant kind. On one occasion of broken in upon by the arrival of a m from a distant part of the country, into his head that he should like man. He made his appearance f He was very wild and frantic.

and letting fly an imaginary arrow at it, exclaiming, "There, moon!" as if he had taken revenge upon the supposed author of his misery. We leave it to men of science to settle what connection there may or may not be between the moon and certain mental aberrations called lunacy; we are now stating a simple fact. We did our best to calm down the wretched maniac's excitement. We offered him food and lodging, indulged his whims, assumed the stern and authoritative, indeed, exercised all our arts upon him. but to no purpose. We might have secured him by force, but we were unwilling to take such an extreme measure. He grew more and more boisterous. Finding an old tin can about the place, he beat away upon it most furiously, yelling, shrieking, and making the most frightful noises. After a while he ran off, when, hoping he had gone for good, we laid down to rest. Be it remembered that we were then living in a small house of corrugated iron sheeting. we had no sooner dropped off to sleep than our friend returned. Armed with a large stick, he roused us by a tremendous attack upon the house, first thrashing it violently, and then rapidly drawing his stick backward and forwards over the corrugations, thereby creating a deafening din, which greatly delighted him. but which was anything but pleasant to us. out again, we found him possessed by another idea. He now insisted upon sleeping with us. would suit him but our allowing him to share our hut and bed. This fancy remained with him for a long time, and he was most pertinacious. So we were kept about through the greater part of the night. The situation can be better imagined than described. Alone in the heart of an African jungle, and in the dead of night, with a savage, mad as a fiend, was not a pleasant experience; it was a break in upon our monotony that, however spicy at the time, we did not wish to have repeated. When we were at our wits' end what to do with him, he made off once more into the woods, where he continued roaming and raving till the morning. Then he again made his appearance, but in a very sorry plight. He was severely injured: his flesh cut and torn, and his head bruised and bleeding. All this he charged upon the moon. friends, from whom he had broken loose, eventually came after him, and took him away. I saw him sometime afterwards, and he had then recovered his senses. He had been told of his nocturnal visit to the white man, and of his strange behaviour upon the occasion. He seemed to regard the affair as a good joke, and greeted me with the cordiality of old acquaintanceship.

The quiet tenor of our life at Ribe was once interrupted as follows. A dispute had arisen between two rival chiefs of Takaungu. One of them, called Mbaruku, removed his head-quarters to a place called Gasi, a little south of Mombasa. Some time afterwards he gathered his forces together, proceeded to Takaungu, and made a successful attack upon the town, thereby placing himself in antagonism with the Sultan of Zanzibar. On his way back to Gasi he had to pass near to our station at Ribe, when he took it into his head that he would like to see me. He very politely sent up messengers to say that he would do himself the pleasure of calling at the station, provided I had no objection to his doing

so. As I did not object he soon presented himself, accompanied by between two and three hundred armed men. He was invited into the house, but he preferred seeing me out of doors, evidently afraid, absurd though it was, that I might intend him some mischief. I saw him outside, and after a little conversation he took his departure.

Not long after this I was called to Mombasa, by the governor of that town, on a matter, as was said, of great importance. I went down. The governor informed me that the Sultan of Zanzibar had discovered, from private sources, that Mbaruku, the rebel chief, had concocted a scheme for the capture of the missionaries, both at Rabai and Ribe, and that the Sultan desired us, for the sake of security, to retire to Mombasa. So we had to beat an inglorious retreat I paid several visits to Ribe by stealth, but nothing alarming happened, nor do I know that I ran any particular risk.

Mbaruku's object in his contemplated capture of the white men was, first, to embarrass the Sultan, and secondly, as was reported, to make for himself a great name. With the white men in his possession, he persuaded himself that he could dictate to the Sultan his own terms; then, when it should be trumpeted all over the world that Mbaruku, like another Theodorus, had made some Englishmen captives, what a tremendous renown would be achieved! So it happens that when these wild schemes find their way into the addled brains of these uncurbed and would-be mighty chiefs, and they act upon them with success, the missionary often comes in for abuse, is denounced as a pettifogging meddler, and as the

cause of all the political difficulties that embarrass the government in their dealings with other nations. In our case, acting upon the principle that "prudence was the better part of valour," we got out of danger's way, so we had not the honour of being captured and rescued, of becoming great heroes, and of involving our country in the expenditure of some millions.

Now and then our quiet is disturbed at Ribe by reports that the terrible Masai, the great cattle-lifters of this part of the world, are coming. If the Wanika were richer in herds than they are this danger would be vastly greater; even now, it is quite imminent enough to create great concern among them The cry "the Masai are coming" runs like wild-fire through Unika, when all is involved in the greatest consternation. The Wanika have not forgotten the raid of the Masai upon them in 1858.

Nothing, however, creates a greater commotion in our homestead than an onslaught of black ants. This is a feature that ought not to be omitted in describing life at Ribe. Almost every traveller in Africa has described these formidable folk. They come up. down, or athwart the mountain side, and attack the settlement in a most ferocious manner. Sometimes they come by day, but more often they make their assaults by night. These malicious foes, without any provocation whatever, gather their swarming hosts together, march in closerank and file upon the settlement. then dividing their battalions, enter your houses, make their way to your cupboards, and, not content with the supplies they find there, ascend your bedstead and begin energetically with their pincers to pick the very flesh from your bones. One night, being occu-

pied myself in writing till a late hour, I heard strange groans proceeding from the corner in which my colleague was lying. In another moment the latter was upon his feet, "dancing like a cat on hot bricks," tearing at his hair in great rage, ejaculating wildly, and almost beside himself. I soon discovered that it was nought but an attack of ants. The floor of the room was covered with the black marauders: the bedclothes were alive with them, and my friend was picking them off his body, one after another, with an eagerness and activity which spoke powerfully as to the severity of the assault. If it were possible for a man to fall into such a trance as to become insensible to the bite of these creatures, it appears certain that he would be literally devoured alive. I know nothing like the fierceness with which these furies attack any and everything which they may find in their way, and a great deal more, for they often go out of their way in search of prey.

Our whole settlement has often been turned out of bed, in the middle of the night, by these free-raiders. The only way of resisting their attacks is by fire; you must fight fire with fire; otherwise you must vacate your quarters till they please to retire. Every man, woman, and child seizes a firebrand, and, dashing at the foe, beats them back with flame. The slaughter among them is fearful; you hear the crackling of their millions; still millions more come on, and the battle proceeds till the earth is covered with the charred and shrivelled-up remains of the slain. Such is one of the liveliest scenes to be witnessed at Ribe.

Snakes sometimes create a very considerable stir. Venomous or not these reptiles are always objects of

156 Wanderings in Eastern Africa.

loathing and disgust. You witness their stealthy glidings, their slimy coiled-up forms; you catch the keen gleam of their glassy eyes; you view the quick darting of their forked tongues; and you do not think so much of their being poisonous or otherwise; they are snakes, and you instinctively shudder. Once proceeding down a steep hill-side I had an experience which I shall never forget. Making my way through a thicket I suddenly felt something cold and slimy about my neck; a thrill of horror went through me: my blood chilled; my heart ceased its beating; an involuntary exclamation of disgust escaped my lips: in another instant a long, green snake coiled its way down my right arm and disappeared in the tall grass.! I was almost petrified! Ugh! I shudder even now! Fortunately I was not bitten, and perhaps the thing was not venomous, but the shock was all the same to me.

Leopards are common visitors at Ribe. They raise a great hue and cry, and now and again they have broken their way into the goat-house. On one occasion, before anyone could go to the rescue, no less than eight goats were struck dead, each having the claw-marks in precisely the same place on the neck just behind the head. The audacity of these animals is extraordinary. Sitting at my door one evening I fell asleep, a dog sleeping by my side, when the grunt of a leopard awoke me. I rose and retired to rest. Next evening I occupied the same position, the dog being with me as before. Remembering what had occurred on the preceding night I kept awake, and retired at an earlier hour. I had no sooner entered the house, however, than I heard a scuffle at the door;

the dog yelped twice; then there was a rush, and all was quiet. I ran to the door; the dog was gone. The leopard had probably been watching us for some time, being kept at bay by my presence. My departure was his opportunity; then in a moment he sprang at, seized, and bore off his prey.

The lion is a rarer visitor, but he too makes himself heard at times, and now and then with really alarming proximity. One night a pair of these animals made their way to the station, and remained with us for some minutes, parading up and down before the mission-house. We became aware of their presence by a growling that shook the settlement to its foundations, and startled our little community as if a thunderbolt had fallen into our midst. As the night was pitchy dark we could not get a good view of them; nothing but the most shadowy outlines could be made out of their forms. A mother and daughter occupying a hut at the bottom of the mission premises. afraid of being attacked in their frail wigwam, rushed terror-stricken to us, and begged to be allowed to take refuge with us. On their way up they passed within a few yards of the spot where the animals must have been standing, of course unaware of their danger, the growling having for the time ceased. Nothing is more deceptive than the growling of the lion; it often sounds at a less and sometimes a greater distance than that from whence it really comes.

In the absence of guns, which are never in trim when they are needed, a revolver was blown off for the purpose of scaring away the disturbers of our peace. As far as any damage that could have been

parture, leaving us to congregreater harm had been don our nerves. Yet how muc would have read if some o crunched, or the lions had be pledged not to exaggerate.

We must now conclude the tried to give a sketch of mission lights and shades, its comfortal labours, dangers, and adventure in such a life to be desired for in other hand, it is dull, unromantion of attractions for us, except the nected with the great work in vengaged. For the sake of that all, and are ready to do it again.

We have not a great deal to of our labours yet, but sufficie plished to give us the utmost co mate result of vigorous and perse Taking leave of Ribe, we no scenes.



CHAPTER VII.

JOURNEY TO THE GALLA COUNTRY.—PREPARATORY.

WHILE doing our best to prosecute our mission work among the Wanika, we did not forget other peoples; we were anxious, if possible, to extend our operations. Our mission had been originated with the view of doing something for the Gallas; and to that people, therefore, we turned our attention as soon as circumstances would permit. Mr. Wakefield made a trip to Chaffa in 1865; an account of which was published in a pamphlet entitled "Footprints in Eastern Africa."

In 1866 we had some further communication with the Gallas, making a trip from Mombasa to Lamu and Patte, and returning by the Ozi, visiting Kau on that river, Charra on the Tana, cutting across a portion of the Galla-land to Malinde, and thence overland, by Takaungu, to Mombasa. Such was the unsettled state of the country at that time that it was impossible for us to visit the Gallas in their own homes; but we so far succeeded in conciliating them as to make an arrangement to return to their country at the latter end of the year.

Accordingly on October 28th we left Mombasa,

ing day.

Enquiring about the condition we learned that there were still of the immediate prosecution misunderstanding having arise and the Wasuahili. These arranged, we were at liberty business.

But before anything else could sary that we should see some of that we might arrange with their their country. To enter the land out permission, it was represent to excite the people's hostility. If for marauders, and on that account be stoutly resisted. This is not take into consideration the state of vail all over the land. Most of the separate and distinct from each of mercial or friendly intercourse of between them, and they regard extreme jealousy and suspicion it is general.

161

man's hand against them; they were the Ishmaelites-the Bedouins, if you please-of Africa. They were regarded, not only as a brave and powerful, but an extremely barbarous and ferocious people. were reported to be addicted to perpetration of deeds the most shocking, such as we cannot even hint at. much less describe here. And it is a remarkable fact that while the Arabs and Wasuahili had travelled over the whole of the country south of the Gallaland, and had established friendly relations with most of the tribes, not only along the coast but for hundreds of miles inland, yet up to the time of which we write none of their trading parties had ever ventured into the Galla-land, and they would have looked upon a proposition to do so as the act of a They were dumbfounded when we told them we were going to the Gallas. "Why," said they, "we have not ventured to do this. Do you. know what the Gallas are? They are the most remorseless savages in the country. You may go among them, but you will never come back again."

Having such a people to deal with, we thought it wise to do nothing to excite their antipathy unnecessarily; but, on the other hand, to do our best to conciliate them. Therefore, as they might have taken umbrage—and not unreasonably, all things considered—by being suddenly pounced upon by such strangers as ourselves, we decided to send for some of their leading men, that an amicable arrangement might be made with them.

Then came the question, for whom should we send?

For a long time we could not ascertain satisfactorily

who the leading men among the Gallas really were. Africans will not give the correct information at once. This is so universally the case that I have come to doubt all first statements; at any rate, I never accept them until I have thoroughly sifted them. The attitude the African assumes in the presence of a stranger is a defensive one, and may be stated thus. are you," he seems to say, "that I should answer all your questions? Why should I tell you all about ourselves, our country, our possessions, our government, our homes? How should I know what you are, or what your object is? For aught I know you may be a spy, and may turn out a bitter foe. You think I'm a fool, but I'm not. You want to know too much; don't you wish you may get it? If you think you are going to cheat me you are mistaken. Get the truth from me if you can." So it generally happens that the first information you obtain is not reliable.

By dint of questioning and cross-questioning, however, you may, in the end, get at the truth. We had work enough to do in this way now, but after a while the people became more communicative. We were anxious to ascertain, first of all, who was the real chief of the Gallas, in order that we might open communications with him at once. But upon this subject the people were especially reticent, evasive, and indisposed to give correct information. Hemmet bin Sayid, headman of Mambrui, who professed great willingness to serve us, was as uncertain as the rest. Name after name was given which we had to reject. At length we learned that a bond fide chief for the time being was wanting. The Gallas elect their chiefs from five dis-

tinct families once in eight years. With the chief a

vice, or sub-chief, is always elected, the latter rising to the position of the former in the case of death, and

163

retaining it to the end of the term. Now nearly eight vears before our visit Dado Boneät had come into office with a man called Mara Barowat as his vice. The former was a very celebrated warrior, and was much respected by his people. The memory of his name was still the pride of the Gallas. A few years after his elevation to power, however, a furious onslaught was made upon the Gallas by the Masai 10rdes. Dado Boneät rushed into the thickest of the fight, performing deeds of unparalleled heroism. He succeeded in driving back the foe, but alas! it was at the expense of his own life. He was mortally wounded, and soon after died. With him fell the good fortunes of the Gallas; they had never rallied since. Mara Barowat, a most effeminate man, had not looked after the interests of the country, having fled with his supporters into the interior for security. As his term of office was expiring, however, the Gallas were hoping for better days. In a short time, it was stated, one called Yaya Wariot would be elected chief, and that he would bring to power with himself an energetic sub, called Aba Laga Jarot, under whose united government, it was hoped, the country would again prosper.

Now, as we were anxious to gain all parties, we thought it best to take notice of all. We therefore sent friendly messages to both Mara Barowat and Yaya Wariot, stating that we were desirous to visit them, and should be glad if they would send down reliable men, with whom arrangements might be made for this purpose. We hoped that Mara Barowat might come down himself, and that, as first chiefs are not allowed to leave the country, Yaya Wariot would send in his place his vice, Aba Laga Jarot. We also sent for Hirebaya Didat and Dado Guio Shelot, (whose acquaintance we had previously made), both these men being what are called "toibs" (chief councillors), and very influential men among their people.

Our patience was greatly tried by the delay occasioned by these preliminaries, but we made the best of our circumstances. The time was spent between We were not lonely, for Malinde and Mambrui. wherever we went we were followed by scores of people—"Waunguana and Watumoa" (free men and slaves); and when in our quarters we were daily visited by hundreds of all classes. We were considered great curiosities, and most of the people came to see us as such. We were something new to them. They crowded about us in such numbers that in our small rooms we had scarcely space in which to turn ourselves. Ventilation, too, being ignored, the heat sometimes became unendurable. The people plied us with questions from morning till night—questions on every imaginable subject—except religion. begged to see everything we had, and asked how everything was made. They enquired about steam-ships, guns, railways, telegraphs, and all the other wonders of western civilization. Their constant presence, their incessant questioning, their confused, noisy, and everlasting chatter, became a great nuisance; but we bore it for the sake of gleaning from them what information they had to impart to us, and for the opportunities now and then presenting themselves to

165

us for getting a new idea into their head, and for preaching the gospel. Becoming a little familiar with us, they commenced plaguing us in another way. The entire population suddenly became aware that they were in want of something, and all seemed to think that we could supply their wants. We found ourselves surrounded by a community of beggars. Not only were we pestered in this way by the poor. but the aristocracy (such as it is) also beset us. They came to us as though they thought we carried the world at our backs. Every man asked for something in his own special line. A Mana Chuoni (son of the book) came for an unwritten book, which he wished to fill with the magic chapters of the Koran; another scribe asked for sufficient paper to write a letter upon; a third begged for ink; a fourth wanted soap; a fifth a knife, a razor, or a pair of scissors; a sixth a needle and cotton; and others came for mirrors, beads, pice, dollars, or anything they could get. A good number of people begged for wine and brandy which, not possessing ourselves, we could not give. It is singular that even Muhammadans get corrupted by alcoholic drinks, though they take them as a rule in secret. They often come to us privately, asking in the slyest possible way if we take "de vin," or brandy? if they are not considered in our country as great medicines? if so, would they not cure their peculiar maladies? and if we have any, would we not give them a bottle or two? It is a significant fact, that the natives of the east coast of Africa, if they learn nothing else from our part of the world, somehow acquire the names of our intoxicating liquors; and at the same time learn to trill, with the greatest of fluency from their tongues, such portions of the English language as may be indicated under the general designation "abusive," that is to say, the pure idiomatic Billingsgate!

Our stay upon this part of the coast, and our walks between Malinde and Mambrui, gave us an insight into the horrors of East African slavery, such as we had scarcely conceived of. Malinde is a seething mass of corruption. With a population of between ten and fifteen thousand human beings, reduced to the level of the brute, and where marriage is ignored. the morality is frightful. And when we state that the government of this large population was in the hands of a weak, voluptuous, and imbecile young man, completely under the control of, and led any way by his soldiers-Arabs and Belooch of the most debased class.—it will be believed that the administration of justice was not of the very highest order. Power in the hands of such men could not but be abused. The treatment of the slaves was to the last degree heartless and cruel; it was indeed a reign of terror. We saw them beaten over the head with large sticks in the most wanton manner. The "mkatali" (stocks): where the victims were retained day and night-now roasting in the sun, and now bitten by the keen midnight blast-were always full. Men were slung up by their wrists to the flagstaff, and thrashed upon their bare backs within an inch of their lives. trailed through the town, and along the beach, long beams of wood, attached to heavy iron collars about their necks. Others shuffled about with immense "pingu" (irons) upon their ancles. Others had heavy collars upon their necks, to which was

167

attached a length of chain filling a large basket, which they had to carry about with them wherever they might go. Indeed, the clank of chains, the heavy thud of the "bakora" (walking-stick), and the deep sighs and sullen groaning of the oppressed, were the doleful sounds which were scarcely ever out of the ear.

Our men were constantly coming to us exclaiming, "Oh, bana, bana! this is a dreadful place! Go and look at the way in which they are treating slaves in the market. They are beating them till the flesh is almost dropping from their bones. Do go and help them if you can." But we had interceded for one poor fellow. He was liberated for a time; yet we had no sooner gone out of the way than he was rebound and whipped to death! Interference did more harm than good, so we were obliged to see and hear all, but say nothing. At length we shut ourselves up in our dark and sultry lodgings, in order to avoid witnessing cruelties which we could not prevent.

On Saturday the 17th we heard that the Gallas for whom we sent had just arrived at Mambrui. On the following Monday, therefore, we went over to that place, and found rather a large party awaiting us. Mara Barowat had sent his brother, Aba Rufat, and two other leading men as his representatives; Dado Guio Shelat had come; and ultimately Hirebaya Didat and Buiya Dabassat, our former guide from Charra, made their appearance. These great men were accompanied by a large number of attendants.

A great palaver was held, but before anything could be done the usual preliminaries had to be

attended to; there could be no talk without the "jifu," the customary present of cloth, etc. outer man supplied, something for the inner man had to be furnished. First something to drink. We gave them a beverage which no teetotaler would have objected to on account of strength; it was a mixture of treacle and water. It was given to them in a large oblong bowl, the half of a coco de mer, and holding not less than three pints. The four greatest men were first supplied in the order of their age and rank, circumstances which must never be overlooked in dealing with Africans. The bowl was bottomed not less than six times before the party cried "Hold, enough!" Two of them each quaffed off a bowl at a draught. All present looked on astonished. This enormous capacity for drink is said to be characteristic of the Gallas. They are equally capable too at eating, that is to say when they get abundance to But then they are also said to possess great powers of endurance, often going for days without tasting either food or drink. We had no food to give them to-day, but a piece of tobacco-leaf was handed to each man, and then the "dubbi" (palaver) commenced.

"Gur odes" (give the news) said Hemmet bin Sayid to the Gallas, in reply to which we had a speech half-an-hour in length. One piece of news, which was given in the gravest manner, ran as follows: "A child has been born in our country, far away beyond the river Maro, whose birth has been attended by some very extraordinary circumstances, the chief of which is that before it had been fully delivered it began to speak. This is a wonderful event, though we do not

169

understand its meaning, but it may portend mischief, perhaps the ruin of the country." We were afraid that they were going to associate our visit with this matter, but they fortunately did nothing of the kind.

When they had done speaking they looked to us for our news, which we gave them in a very few words, concluding by asking them to fulfil the programme which had been arranged on our former visit. proceedings terminated by an effort on the part of the Gallas to obtain more cloth. The last speech they made ran thus: "Everything is to our minds. What the "Dunga" (white men) say is perfectly right and true; they are good men and mean well; we must keep faith with them. All that they have yet done has pleased us, but there remains one thing to complete our joy. We are about to take our leave, and we cannot do this with pleasure without a parting gift." Thus they go on, thinking only how they can turn everything to their own immediate advantage. We managed to satisfy them, and then the party took their departure, leaving Hirebaya, Dado, Buiya, and Aba Rufat, etc., to conduct us to the country as soon as we should be prepared to travel. We could not have been placed in the hands of a more influential escort; for they were all what are called "toibs" (councillors), and leading spirits among their people.

The two former, after staying with us two or three days, decided that it would be better for them to precede us in the way, in order to prepare the people for our reception, so with our consent they set out first. We hoped to have followed them in a few days, but just at this time an English vessel, the "Clutha Belle,"

Wanderings in Eastern Africa.

170

was wrecked on Leopard reef; our help was required; and this, together with other circumstances, detained us where we were till the end of the year.

This long delay at Malinde was often a source of great vexation to us, but, as we afterwards found, it was most fortunate that we were so detained. The Masai had invaded the Galla country while we had been engaged with the wreck, so that had we left Malinde according to our first arrangement we should probably have fallen in with these savages, and must have been ignominiously driven back, if nothing worse had happened.

On the morning of December 31st we made our final preparations, and set out for Mambrui at three p.m. of that day. We enjoyed the walk along the beach round the beautiful bay to the mouth of the Sabaki. and there halted till our party should come up. While waiting here we were amused by watching the movements of the crocodiles upon the opposite bank and in the water. Cold-looking, and slimy, there they lay, by the dozen, like immense logs of wood, their scaly forms shining in the light of the now fastsetting sun. Every now and then their long jaws slowly opened, looking like a large trap set with monstrous spikes, a terror to look upon. A deep inspiration taken the two parts came together with a snap, inclosing doubtless a swarm of hapless insects that had been drawn within their horrid precincts. Next, see the brute rises lazily upon its short paddles. and slowly glides, without the least splash, into the water and disappears. Presently you see a nose just above the water in mid-stream, either floating down or with the gentlest imaginable ripple coming against

171

the current. In another moment down goes the nose, and appears again only a few feet from where you are standing. Then, if you have a gun heavily loaded, you fire, if not you turn and walk away with instinctive horror.

The Sabaki is literally alive with crocodiles and hippopotami. Yet, though the stream is often forded at low tide, and at the mouth, where the crocodiles congregate, no accident scarcely ever happens. The reptile, it is said, is easily frightened away with a little splashing, the danger being to stand still in water where they may exist. The navigation of the river is declared to be very dangerous on account of the hippopotami, but the ferry-boat is not often upset.

A day inland, and a few hours south of the Sabaki, but unconnected with it, we were told there is a rather large lake, also abounding with hippopotami and crocodiles. The people describe its breadth by saying that a man standing on the opposite side could scarcely be seen; but this is probably an exaggeration.

It must have been seven p.m. before we reached Mambrui, for it was quite dark. Hemmet bin Sayid was from home at Malinde, but he had left instructions with his steward regarding our accommodation. The house we were taken into was a newly built one. It was fitted up and furnished in a style much superior to what is common in these parts, but it was so small and so ill-ventilated that after sitting down ten minutes we were almost gasping for breath, so forthwith hastened into the open air. We told the steward we could not endure it, and that we should prefer taking up our quarters in the "baraza" (ve-

172 Wanderings in Eastern Africa.

randah) of his master's house. He said he had been directed to put us into that house because it was the best in the place; if we left it it was our own look-out, but he could not put his master's guests into a mere "baraza." There, however, we went, and there we slept. The house itself, though spacious, was simply a harem, and we could not therefore be allowed to occupy it.



CHAPTER VIIL

BARARETTA.

ON the 1st of January, 1867, we made our entry into the Galla country. We were to have left Mambrui early that morning, but were obliged to wait for the return of Hemmet bin Sayid from Malinde. He had promised us the services of his servant Abajila, an Islamized Galla, as interpreter. But at the last moment there was some hanging back on the part of this man. He did not see how he could conveniently leave Mambrui; he had a wife and plantation to look after; indeed he did not think he could go with us.

We knew that his object was to obtain larger pay than we had offered him. His master returned, this matter was arranged, and we commenced our march. Following the beach for about an hour, we turned off into a path leading through a dense wood. Buiya told us that the Wata (Kis. Wasania) have some villages in this wood. The truth is, these people occupy a strip of country all along the coast, as far as from a little below Malinde, in the south, to the river Jub, or Juba, in the north. North of the Ozi they are called Wadahalo. The Wasuahili occupy the immediate